

THE ISĀVĀSYĀNĪṢAD-BHĀṢYA OF VENKATĀNĀTHA

INTRODUCTION

This is the first of the Upaniṣad-bhāṣyas according to Viśiṣṭādvaita Philosophy undertaken for being translated into English with critical notes. The importance of this kind of work need hardly be exaggerated. Philosophy and Religion, it will be seen, owe their deepest inspiration to the fine and excellent Theism breathing through these Upaniṣads. Through the ages, the culture of India was imbibed from these unfailing springs of spiritual consciousness that had its roots in Divine Knowledge, Divine Action and Divine Devotion culminating in Divine Birth. The necessity to rescue philosophy and Religion from futilities of political and social inertia is everywhere felt. A Divine consciousness must once more take possession of our entire being and transmute us and lead us on the Divine Path. Such a promise is eminently capable of being fulfilled by students and practisers of the Īśvara-Yoga.

I

THE LIFE AND PHILOSOPHY OF ŚRĪ VENKATĀNĀTHA

Śrī Venkatānātha, the most important thinker of the Viśiṣṭādvaita-School of Philosophy after Rāmānuja, was born at Tūppul, a suburb of Kāūci (modern Conjeevaram), in the Tamil month of Purattāsi of the year Viḍhara corresponding to the 17th September 1268 A. D. As Śrī Venkatānātha was born under the asterism Śravaṇa, the asterism of Śrī Venkateśa of the famous Tirumalai shrine, he was named after him. Tradition has it that Śrī Venkatānātha's father Ananta Sūri and mother Totārammā visited the shrine some time before their illustrious son was born to them, and that one night they dreamt that the Lord of the shrine sent His bell to incarnate as their son. The story is testified to by Śrī Venkatānātha himself in his drama *Saṅkalpaśūryodaya*.¹

Śrī Venkatānātha had a heritage suited to his genius. He was a lineal descendent of a personal disciple of Śrī Rāmānuja through his father.² Through his mother he was related to Śrī Rāmānuja's personal disciple and nephew Praṇatārtihara, otherwise known as the Vedānta Udayanācārya. Praṇatārtihara had a grandson and a

1. *Saṅkalpaśūryodaya* I. Act 15 v.

2. J. R. R. A. S. 1915-16, p. 379.

grand daughter, the former was the famous author of *Nyāya-Kulīka*, Rāmānuja, and the latter was the mother of Śrī Venkaṭanātha. Thus from his infancy, he grew up in the midst of the tradition of Śrī Rāmānuja's philosophy.

Śrī Venkaṭanātha was brought up by his uncle, Ātreya Rāmānuja familiarly known as Appullār. Śrī Venkaṭanātha manifested signs of being a genius. His memory was very keen and he required no second reading. His extraordinary retentive powers in this respect were displayed, it seems, on more than one occasion. When very young and yet a child his remarkable memory was manifested when he assisted in giving the cue to the great Naḍātūr Vātsya Varadācārya in one of his discourses. The manner he seems to have done this was still more remarkable, as he seems to have done this without violating the injunction of the scriptures not to repeat the scriptural text without proper instruction from a Guru.

When he reached the appropriate age he was initiated into spiritual life by his uncle and he continued to study everything under him. He completed all his studies by his twentieth year. His knowledge was encyclopædic and this fundamental equipment of his studies is displayed in his very early works too.

He married about his twentieth year. His married life seems to have been very fortunate. It shows none of those conflicts that so much marred the life of Śrī Rāmānuja. On the contrary he was excellently married, and his life as a householder was an ideal one. Happy nations as a rule have no history to leave behind them, so too happy couples. When Śrī Venkaṭanātha pleads for the life of a householder as more befitting to man than the more arduous sann-yāsin's, one can infer that married life is a life of responsibility to oneself and to one's community and race, which, provided it is lived properly, will yield the highest bliss possible to the human being on this planet. We cannot say exactly how long it lasted or how long his wife lived. We only know that he was a father of a son about his forty-seventh year of life, nearly twenty-eight years after his marriage (1316 / .D.).

Soon after his marriage Śrī Venkaṭanātha went to Tiruvahindrapuram (near Modern Cuddalore, South Arcot district), a beautiful hamlet situated on the banks of the river Garuḍa (Gadilam). This was the period of perfect preparation and meditation and penance. He attained in the course of his first two years there, miraculous powers from Śrī Hayagrīva (Śrī Viṣṇu of the form of Hayagrīva) and also from Garuḍa. Perhaps it is through their blessings he turned to

melodious versification and produced hymns in praise of Devanāyaka and Hayagrīva. It was also during this period he began his discourses on the Śrī Bhāṣya, Bhagavad-Gītā and on the secret doctrines of the Viśiṣṭādvaita. He also became a master of arts and crafts, and attained such proficiency as to be called *Sarvatantra-śatāntra*.¹

His life at Tiruvahindrapuram seems to have lasted about twenty years. He exemplified in himself the profoundest wisdom of the Upaniṣads and Prabandham. For him, ordinary life regulated and governed by total surrender to the Lord is no menace to spiritual communion and development. All actions prescribed by the scripture have to be performed, for there is no way open to man other than service of the Divine. A life of renunciation (*vairāgya*) can go along with the human conditions of love and possession of children. He seems to have followed *vācha-tritti* the profession of begging for rice for his daily needs, thus typifying utter dependency for maintenance on God to whose service he had consecrated himself.

It is just possible that Śrī Venkaṭanātha became conscious of his mission in life about this time. It is one of those recurring facts of psychological consciousness of a sect or community, religious or secular, to seek to endow their chief teacher or messiah, who had brought unity and solace to that community, with all the glory of a son of God. Supernatural claims have always been made on behalf of almost all great personalities. It has great value and evangelical force during the period of the mission. The leaders themselves because of their sincere and abiding consciousness of their duty to their God, accept the mantle of this great responsibility. Śrī Venkaṭanātha was no exception to this. The dream prophecy was there. He had to accept the mantle that God had destined him for. His abiding concern seems to have been to dispel the darkness and demoniac fury of unspiritual forces encircling his community, whilst himself increasing the spiritual light and power of his own community. This twofold purpose of destruction of anti-spiritual forces and increasing of spiritual forces, or in the words of the *Īśvarasyopaniṣad*, increasing the birth-forces whilst destroying the death-forces seems to have been his main concern. It is this consciousness, tri-polar as it is, that pervades like the perfume eternal, the entire conduct of Śrī Venkaṭanātha. In all his works there is mastery as well as complete surrender to the Divine. In all his dealings there is the sacred pre-

1. A well that Śrī Venkaṭanātha constructed can even now be seen at Tiruvahindrapuram, as also the image cast of him by himself.

sence of divine humility. It is this that has made him the most relentless opponent of all that is trash and trivial, and an admirer of all that is noble and lofty and godly.

His life of preparation for the great mission having been over, he started on a pilgrimage tour to the famous shrines sprinkled all over India, this being one of the most important duties of every Hindu. He left for Kāñci, and on the way, he visited the famous Tirukoilūr temple where he composed the *Dehalīsa-stuti*, on the Lord Dehalīsa who manifested Himself to the first three Ālvārs, Poygai, Bhūta and Pey.

His stay at Kāñci was short. Like the Ālvārs, he composed a hymn on the most important shrines he visited in South India. He composed a hymn at Kāñci on Varadarāja—the *Varadarāja-pañcāṣat*. His next halt was at Tirupati, where he composed the magnificent *Dayā-śataka* on his patron Deity. From Tirupati he seems to have visited Śrīṣaila, Ahobilam and other places. He proceeded to the north visiting the famous places of History of Rāma and Śrī Kṛṣṇa and Badari and Jagannāth Pūri. On his return journey he seems to have visited Tirupati and then Kāñci. This journey seems to have lasted about five years. We do not have any detailed account about this itinerary. There are no compositions or praises on any deity in the Northern India.

No sooner than he returned to Kāñci, he was invited to Śrīrangam to take part in a debate with an advaitic scholar in the year 1310 A. D. The leaders at Śrīrangam were unable to meet the arguments advanced by the advaitic scholar, and as Śrī Venkaṭanātha inherited the mantle of Śrī-Bhāṣya-simhāsanādhipati and Prabandha-simhāsanādhipati, after the demise of his uncle Ātreya Rāmānuja, he was invited to refute those arguments. Śrī Venkaṭanātha successfully refuted the arguments of the advaitic teacher¹ and thus won for himself laurels and encomium. He was given the title of *Vedāntācārya*—the master-teacher of Vedānta.² He was now the acknowledged leader of the Philosophy of Viśiṣṭādvaita. The two divisions of the Śrī Vaiṣṇava thought, the northern and southern which Śrī Rāmānuja had unified in his person after Yāmunaācārya, tended to fall asunder, as the seat of the Chief of Śrī Vaiṣṇavism had to be at two capitals. Kāñci had always been the seat of great literary activity not merely of Viśiṣṭādvaita but also of all other

1. It appears that the Advaitic teacher was one Kṛṣṇa Miśra. We are not able to state definitely whether this was the author of the *Prabodha-candrodaya*. But it is likely.

2. *Adhikāraṇa Sāvāli*, opening verse.

Venkaṭanātha. No surprise then that Śrī Venkaṭanātha was affectionately and admiringly called the Ācārya. To speak about Deśika is to speak about Viśiṣṭādvaita. The dream and wish of Yāmunācārya got its fullest realization in the person of Śrī Venkaṭanātha¹.

This was the peak of his life. His mission was started under excellent auspices. Everywhere there was admiration for the master. In 1316 A. D. Śrī Venkaṭanātha was the proud father of a boy who, it appears, possessed all the great qualities of his illustrious father. It was as if the life of completest happiness was vouchsafed for Śrī Venkaṭanātha.

But the life that promised such a luminous future was assailed by petty jealousies. The tendentious activities of rival schools began to manifest uncomfortable forebodings of a disruption. Unfortunately it began to centre round the person of Śrī Venkaṭanātha. Personal insults, slights and even severe man-handling seem to have taken place. People began to refuse co-operation to him in the performance of oblations to his manes; a row of sandals was hung at the door-step of his residence so that it could strike him when he came out. These trials on his patience made him understand that despite all that he could do to soothen the embittered feelings, and despite his will to treat them as of no serious concern, and despite his general sense of humour, he was not wanted at Śrīrangam. Thus he left Śrīrangam about the year 1319 A.D. for Satyamangalam on the borders of Mysore unwilling to be the cause of serious cleavage in the community. It was perhaps during this period between 1310 and 1319 A. D. he was challenged to compose in one night a poem on the sandals of Śrī Ranganātha by a member of the rival community, which he did, on the completion of which his superior mastery in composition was acknowledged by the grant of the title "*Kavitārkkikasiniha*" to him by the learned assembly of Judges. That work is known as *Pāḍukā-Sahasram*. It is also probable that Śrī Venkaṭanātha composed the *Saṅkalpa-sūryodaya* about this time.

After a few years, lasting about five years, he seems to have been once again called upon to refute another Advaitic scholar at Śrīrangam. Śrī Venkaṭanātha returned to Śrīrangam and defeated the opponent through the offices of his disciple *Brahma-tantra-svāmī*. It is presumably as a result of these series of debates that Śrī Venkaṭanātha composed the *Śata-dūṣaṇi* so as to be helpful to the students

and teachers of Viśiṣṭādvaita to refute the opposing schools. It is also likely that the *Paramata-bhanga* was composed with the same intention.

It appeared that after the cloud of mistrust and jealousy that marred his life between 1319 A.D. and 1325 A.D., there had come after all the bright sunshine. But this was not to be. Scarcely a year afterwards the invading hordes of Malik Kafur were pressing downwards into South India carrying with them the flames of relentless persecution and massacre and vandalism. Idol-worship or rather Pratimā-worship, which is one of the most important elements of Śrī Vaiṣṇava religion, was assailed. Idols of worship were removed from the sanctuaries to interior places for fear of desecration and spoilation and mutilation. Śrīraṅgam underwent this fiery ordeal in 1326 A.D. Śrī Vedānta Deśika, Śrī Pillai Lokācārya and other eminent leaders of Vaiṣṇavism had to flee. People numbering ten thousand staunch devotees, were massacred in attempting to stem the onslaught of the Moslem leader, whilst Śrī Vedānta Deśika and Śrī Pillai Lokācārya hurried away from the city in possession of the Śrūta-prakāśikā-commentary on the *Śrī-Bhāṣya* and the Image of Śrīraṅganātha. After some arduous journey Śrī Venkaṭanātha went to Mysore. It is likely that his son and wife were living at Satyamangalam at this time or were sent to that place just previous to the invasion apprehending danger. So much so, there is no mention of them in this escapade from Śrīraṅgam.

After some years spent in the old place of exile of Śrī Rāmānuja, Tīrūnārāyaṇapuram, he seems to have returned to his old haunt Satyamangalam in 1335 A. D. It is recounted that during this period of exile, his old friend Śrī Viḍyārāya Swāmin, the minister of king Bukka I, the founder of the Vijayanagar, the capital of the great Empire of Vijayanagar—the never-to-be-forgotten Empire, invited Śrī Venkaṭanātha to reside at the Court of Vijayanagar, obviously moved by the impeccable circumstances of Śrī Venkaṭanātha. It appears that though moved by this offer, Śrī Venkaṭanātha courteously declined this honour and help, with five verses breathing rare beauty and humility. He was content to enjoy the wealth that God had infinitely given him, the wealth of knowledge¹. For him there was no place for compromise in religious life just as there was no compromise with falsity.

1 cf. The ideal of the Īśa, 1 & cf. Janaka's famous couplet "Anantam bata meṣ vittaṁ"

Śrī Vedānta Deśika continued to live a quiet and peaceful life delivering lectures and discourses on the many points of the doctrine. He had already written innumerable hymns, controversial works and commentaries, and composed original kāvya. It was in every sense a peaceful period. As usual his disciples flocked to him at this new shrine of power (Satyamangalam was also known as Śaktimangalam). There was only one dark cloud, the cloud that darkened the sky of Hindu Religion. It was only about thirty years afterwards that the Hindu Empire founded at Vijayanagar grew sufficiently powerful to drive out the invaders. It is stated that sorely grieved Śrī Venkaṭanātha composed the *Abhīti-stava* about this time. Almost in response to this cry of the devotee, the Lord seems to have, through the instrumentality of one Gopāṇārya, a General stationed at Gingee, driven out the last of the invaders from Śrī-rangam and installed the Idol of Śrīranganātha who had been moved from place to place during those thirty years. This was in 1361 A. D. Knowing this fact, Śrī Venkaṭanātha returned to Śrīrangam rejoicing in this answer to his prayers. The two verses that he wrote praising the services of Gopāṇārya are even today to be seen incised on the wall at Śrī-rangam.

Having lived a full life of service (*kaiṅkarya*) in the cause of the philosophy of Śrī Rāmānuja, Śrī Vedānta Deśika passed away in the month of Karthigai Saumya year 1369 A. D. Thus came to an end a great epoch in Viśiṣṭādvaita.

The philosophy of Śrī Venkaṭanātha cannot be summarised within the short compass of an introduction. But certain general outlines can be drawn. The Philosophy of Śrī Venkaṭanātha is identical with that of Śrī Rāmānuja, and it is considered that the great merit of Śrī Venkaṭanātha's writings lies in the synthesis and correlation that he has made between the several thinkers who preceded him. He has referred to almost all his predecessors and has criticised them or supplemented their views with arguments revealing wealth of understanding altogether unsurpassed. His life was on the philosophical side consecrated to unravelling the intricate points of philosophical value which might lead to a synthetic understanding of the Vedic and Upaniṣadic literature and Prabandhic thought. This of course was necessitated by the tendency of many followers of the central thought of Rāmānuja to interpret onesidedly. On the other hand, the constant revival of philosophical disputations between rival sects or philosophies imposed on the philosopher the obligation to substantiate his difficult Organistic view-point. It is more easy to accept a materialistic

monism or pluralism or a spiritualistic monism or pluralism, but it is difficult to tread the path of Synthesis that orders all existence or reality on the basis of a central principle of Organic relationship. This difficult task to which he addressed himself required prodigious labour and persistent attention to details. It is usual for most philosophers to take a very comprehensive view without entering into the manifold details of the scheme or order adumbrated. That satisfies superficial souls or believers but that cannot satisfy the carping critic who would insist upon the manifold details being filled up. This was the task imposed on the leader, and Śrī Venkaṭanātha, the giant he was, undertook the working out of the innumerable details of the system not only on its philosophical side, but also wherever the philosophical passed into praxis and ethics, and all this without losing the fundamental basis of spiritual consciousness of the One All-abiding Divine. This radiant man, spurning all pomp and power and self, tenacious and zealous in the cause of promoting a better understanding of the relation between God and man and the world, confident about himself, trusting in God, ever at the service of truth, deeply learned in the thought and knowledge of all the literature, whether saṁskṛit or tāmīl or prākṛit, a venerable teacher and fierce antagonist, compelling absolute obedience of his disciples, a patient craftsman and rigid follower of the śāstraic injunctions,—Śrī Venkaṭanātha—was the very embodiment of the spirit of Viśiṣṭādvaita. We find that his main desire has been to show the good life, the life that God has imposed or has ordered in the world. The path of realization is not through mere intellectual understanding nor mere works, but through Devotion, Bhakti, which includes the performance of works as well as understanding. The cognitive and conative faculties of man should be directed by the power of devotion to the highest reality, the Self of all, and become the Vision of integral Unity. This devotion can be manifested fully and integrally through the understanding of the integral or organic unity of dependence on the Supreme Being, the Lord, who is the final Object of our life (*parama-puruṣārtha*). The love of God, faith in His wisdom, in His being our only means of salvation, in His perfect love for man and His anxiety to lead man to the highest place, His own transcendent puissant place, are real and urgently necessary for man's progress. The ideal of the *Īśāvāsyopaniṣad* which is herein presented in translation and the *Bhagavad Gītā* mingle harmoniously with the central teaching of the devotional ecstasies of the *Ājvārs*. It is no wonder therefore Śrī Venkaṭanātha finding that a final and absorbing

synthesis of Upaniṣadic thought is presented only in the Īśāvāsyopaniṣad, commented on this Upaniṣad only.

In all the works that this master has written, there is a unity of purpose, the central purpose, of representing the system of thought for which he stood, of which he was the most important representative evangel for near a century. He has written a masterpiece of logic and dialectic such as the *Tattva-muktā-kalāpa* with his own commentary *Sarvārtha-siddhi*. This, in his own words, stands as a testimony to his omniscient understanding and grasp of all systems of thought. His renovating efforts in the sphere of logic are illustrated by his *Nyāya-pariśuddhi*, *Nyāya-siddhāntjaṇa* and *Sekṣaramimāṃsā*. His controversial works are his *Śatadūṣani* and his *Paramatābhāṅga*, and *Vāditraya-khaṇḍana*. His expository works and commentaries are the *Tattva-ṭīkā* on the Śrī Bhāṣya, *Tātparyacandrikā* on the Gīta-Bhāṣya, *Adhikaraṇa-sārāvalī* on the Śrī Bhāṣya, *Īśāvāsyopaniṣad-bhāṣya* on the Upaniṣad, *Pāñcarātra-rakṣā* and others. His poetic talent and mastery of composition are displayed in his *Yādavābhyudaya* (modelled on the *Raghuvamśa*), *Hamsa-śandesa* modelled on the *Meghadūta*, *Saṅkalpa-sūryodaya* as a counterblast to the *Prabodha-candrodaya*, and his *Subhāṣitanāṁ* modelled perhaps on the *Bhartṛhari's Śatakas* and the *Pādūkā-sahasra*. In addition he has composed 30 hymns on the several deities. He has written extensively on the inner secret doctrines of the Śrī Vaiṣṇavas. On the whole he seems to have composed 118 works, a prodigious output of literary and philosophical value. His works have been acclaimed as of the highest quality by his contemporaries as well as his successors. The famous Appayya Dīkṣita has written the commentary on his *Yādavābhyudaya*—which shows the high esteem in which that famous Advaitic scholar held Śrī Venkaṭanātha.

Despite the fact that his logical and philosophical thought had not been paid attention to as much as it deserves by monistic idealists such as Prof. S. N. Das Gupta¹ and others, he requires to be studied as a careful thinker in logic who seeks to supplant the mere ideological theories of idealism by a more profound understanding of the intuitive logic which corresponds most closely to Organistic conception. The instrument of thought must be of the same order as the metaphysical system in which it finds a place. Logical theories cannot be sundered apart from their metaphysical bases. It is true that an inductive study of thought and its principles will yield

us a truly critical account of logic. Such a logic, however, should have to presume the reality of its own account. An inductive study of thought will not be able to overstep its own shadow or presuppositions. It must start with the experience it finds, rather than seek to transplant itself elsewhere. It is this demand of realistic thought that happens to be the safest level of experience. Thought, building itself upon such foundations, will finally construct its edifice of knowledge on the surest bases of science and human experience not excluding any experience of which the human being may be capable. Religious and mystical consciousness and even the realization of the Divine fall within this scheme of understanding. It is this that Śrī Venkaṭanātha seeks to achieve through his logical works. In organic hypothesis, thus, the foundations of thought are well-laid and are capable of being intuitive and intellectual, pragmatic and ethical.

To have laid the foundations of this kind of logic is the greatest contribution of Śrī Venkaṭanātha. It is unfortunately true however that this great work has not been continued after him as splendidly as may be desired.

II

THE TWO RECENSIONS

The Īsāvāsyopaniṣad forms the final chapter out of the forty which constitute the Vājasaneyi Saṃhitā of the White Yajur Veda. There are two recensions of the above saṃhitā namely the Kāpva and the Mādhyandīna. The Upaniṣad, as we have it, belongs to the Kāpva school. There are, however, slight differences between the Saṃhitā text and the Upaniṣad-text.

(i) In the V mantra there is added *U* between *tad* and *na* in the first pāda, and between *tad* and *antike* in the second pāda.
(ii) In the VI mantra the Saṃhitā reading is *Ātmanvera*. The Upaniṣad reads *Ātmanvera*, and (iii) finally the Saṃhitā-Upaniṣad when recited as part of the Saṃhitā ends with the words *Oṃ Kham Brahma*.

The differences as between the two recensions are very many. An understanding of these helps considerably our appreciation of the Bhāṣya of Śrī Venkaṭanātha at more than one place. The two recensions are given below. The Kāpva version is given here as upaniṣad and not as Saṃhitā.

1. In the text used by all the commentators, with the exception of Śrī Venkaṭanātha the Vth mantra first pāda omits the *U* between *tad* and *na*.

KĀṆVA (K)

MĀDHVANDINA (M)

हरिः ओम्

1. ईशा वासमिदं सर्वं
यत्किञ्च जगत्यां जगत् ।
तेन लोकेन भुजीथा
मा गृधः कस्यस्त्विदमम् ॥

ईशा वासमिदं सर्वं
यत्किञ्च जगत्यां जगत् ।
तेन लोकेन भुजीथा
मा गृधः कस्यस्त्विदमम् ॥

1

2. कुर्येभ्रैवह कर्माणि
जिजीविषेच्छतैः समाः ।
एवं त्वयि नान्यथेतोऽस्ति
न कर्म लिप्यते नरे ॥

कुर्येभ्रैवह कर्माणि
जिजीविषेच्छतैः समाः ।
एवं त्वयि नान्यथेतोऽस्ति
न कर्म लिप्यते नरे ॥

2

3. अमुर्या नाम ते लोका
अन्धेन तमसाऽऽवृताः ।
तांस्तं प्रेक्षाभिगच्छन्ति
यं के चात्महन्ता जनाः ॥

अमुर्या नाम ते लोका
अन्धेन तमसाऽऽवृताः
तांस्तं प्रेक्षाभिगच्छन्ति
यं के चात्महन्ता जनाः ॥

3

4. अनेजदं कं मनसो जर्वायो
नैनद्देवा आपुयन् पूर्वमर्षत् ।
तद्व्यतोऽन्यान्लेति तिष्ठ-
तस्मिन्नपो मातरिधा दधाति ॥

अनेजदं कं मनसो जर्वायो
नैनद्देवा आपुयन् पूर्वमर्षत् ।
तद्व्यतोऽन्यान्लेति तिष्ठ-
तस्मिन्नपो मातरिधा दधाति ॥

4

5. तदजति तदु नैजति
तददूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य
तदु सर्वस्यास्य बाह्यतः ॥

तदजति तदैनजति
तददूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य
तदु सर्वस्यास्य बाह्यतः ॥

5

6. यस्तु सर्वाणि भूता-
न्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं
ततो न विजुगुप्सते ॥

यस्तु सर्वाणि भूता-
न्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं
ततो न विविक्षित्यति ॥

6

7. यस्मिन् सर्वाणि भूता-
न्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कश्चोक्त
एकत्वमनुपश्यतः ॥

यस्मिन्सर्वाणि भूता-
न्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कश्चोक्त
एकत्वमनुपश्यतः ॥

7

8. स पर्यगाच्छुद्धमव्ययमनण-
महाविरे शुद्धमणविदम् ।
कविर्मनीषो परिभूः स्वयंभू-
र्यायातयतोऽर्थांन्व्यदधाच्छ-

स पर्यगाच्छुद्धमव्ययमनण-
महाविरे शुद्धमणविदम् ।
कविर्मनीषो परिभूः स्वयंभू-
र्यायातयतोऽर्थांन् व्यदधाच्छ-

श्रुतीभ्यः समाख्यः ॥

श्रुतीभ्यः समाख्यः ॥

8

- | | | | |
|-----|---|---|----|
| 17. | वायुरनिलममृत-
मधेदे भस्मान्तं शरीरम् ।
ओं वतो स्मर कृतं स्मर
वतो स्मर कृतं स्मर ॥ | वायुरनिलममृत-
मधेदे भस्मान्तं शरीरम् ।
वोम् वतो स्मर
द्वित्रे स्मर कृतं स्मर ॥ | 15 |
| 18. | अग्ने नय सुपथा राये अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
बुयोध्यस्मज्जुहुराणमेनो
भूयिष्ठां ते नमउक्ति विधेम ॥ | अग्ने नय सुपथा राये अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
बुयोध्यस्मज्जुहुराणमेनो
भूयिष्ठां ते नमउक्ति विधेम ॥ | 16 |
| | | हिरण्यमेत पाप्मेण
सहस्रावहितं सुखम् ।
सोऽसावदित्ये पुरुषः
सोऽमाकृद् ॥ ॐ वं व्रध ॥ | 17 |

The following differences between the two texts might be noticed.

- i. In the third pāda of the third mantra *abhi* is used in *K* in the place of *api* in *M*.
- ii. In mantra four second pāda *arṣat* in *K* is *arśat* in *M*.
- iii. The 9, 10, 11 of *K* are the 12, 13 and 14 of *M*, whereas the 9, 10 and 11 of *M* are the 12, 13 and 14 of *K*. The two triads are thus transposed.
- iv. Another important difference between the two recensions is that where the *K* reads *Vidyāyā* and *Avidyāyā* (10th mantra) which are in the instrumental case standing for the ablative, *M* reads the ablative itself: *vidyāyāḥ* and *avidyāyāḥ* (13 *M*).
- v. The 17 and 18 of *K* are 15 and 16 of *M*. The 15 and 16 of *K* are formed into one mantra—that being the 17th and the last of the Mādhyandina recension. There is thus elision of the second half of the 15 and the first three pādas of the 16th. The fourth pāda is modified thus—*Yasācāditye Puruṣaḥ sośāraḥam*.
- vi. The 17 of *K* reads in the second half *Om Krato Smara kṛtam smara krato smara kṛtam smara*. The *M* 15 reads *Om Krato smara kṛte smara kṛtam smara*.

It may be noticed in this connection that the Bṛhadāraṇyaka Up. which belongs to the Śukla Yajus school, reads the four mantras found in the *Īśāvāsyopaniṣad*. (*Bṛh. Up. V. xv. 1 ff*). It quotes the *Īśā. 3* and the 9th of the Kāṇva recension along with many others with the introductory words '*Tadev lokā bhavanti*' (*Bṛh. Up.*

IV. iv. 11). There is, however, a slight difference in the fourth pāda of the third mantra which reads *Avidvāmsō abuddho janāḥ* in the place of the *Īśā.* text *Ye ke cātmahano janāḥ.*¹

III

COMMENTARIES ON THE ISĀVĀSYOPANISAD.

The *Isāvāsyopaniṣad* is one of the most important *upaniṣads* which has had the benefit of being commented upon by most teachers of *Vedānta*. Besides the main schools of *Vedānta*, modern writers and thinkers too have drawn their essential inspiration from this *Upaniṣad*. The *Ānandāśrama*-edition of this *Upaniṣad* contains besides *Śrī Śankara's Bhāṣya* and *Ānandagiri's tīkā* on it, the commentaries of *Uvvaṭa* and *Brahmānanda*, *Śankarānanda*, *Rāmachandrapaṇḍita*, *Ānandabhattachopādhyāya* and *Anantācharya*. The *Adyar* edition has the commentary of *Upaniṣad-Brahmayogin* which also is based on *Śrī Śankara's* commentary. The interpretations of these authors are mainly *advaitic*, and yet there are considerable differences between their comments. There seems to have been a commentary by *Bhāskara*, but we are unable to get at one and therefore it must have been presumably lost.² We shall first consider the structure and plan of the *Upaniṣad* according to *Śrī Śankara* and then of *Uvvaṭa*, the famous commentator on the *Vājasaneyi Saṁhitā*, *Mādhyandina* recension, and finally that of *Śrī Venkatanātha*, incidentally pointing out the differences between these three.

ŚRĪ ŚĀṆKARA'S COMMENTARY.

According to Śrī Śāṅkara, the Īśāvāsyopaniṣad teaches the Supreme Self. He considers that not all the mantras herein pertain to this instruction. The chief mantras are 1 and 3-8, that is, in all seven, since these alone instruct the Highest Brahman.

1. The first mantra teaches the advaita-nature of the Self; all else are illusion. He takes *vāsyam* to mean *ācchādanīyam*, fit to be hidden. This interpretation forces him to read *tyakta* as *tyāga*. *Bhūñjīthāḥ* means protection instead of enjoyment (which is the meaning grammatically speaking, since this is derived from the root *Bhuj* *ātmanepadin*, when it means other than protection, (*bhujo* 'navane : Pāṇini I. iii. 66)

2. The second mantra is declared by him as teaching a different method to the ignorant man who is unable to grasp the significance of the first mantra.

This, it is to be noticed, is a serious diversion from the main instruction said to have been started, as Śrī Śāṅkara says in his introductory words thus :

Karmasu aviniyuktāḥ, teṣāṃ akarmaśeṣasya ātmano yāthātmya-prakāśakatvāt.

Na Karma lipyate Nare is said to refer to bad actions—*aśubham karma*.

3. The third mantra is merely a denunciation of the follower of the lower path (*avara-mārga*).

4. The fourth mantra begins with the instruction of the Self. In this mantra *apās* is interpreted to mean *karma*.

5. The fifth mantra is merely a reiteration of the fourth. *na mantrāṇāṃ jāmītā 'stīti pūrvamantruktam apyartham punarūha*.

6-7. The seventh mantra is said to be the reiteration of the sixth, and in the sixth mantra Śrī Śāṅkara says *prāptasyaiva anuvādayam*.

8. The eighth mantra is said to deal with the Nature of the Supreme Self. Taking the words *Śukram* and others to be nominative neuter, Śrī Śāṅkara converts them all into nominative masculine just like *Kaviḥ*, *Maniṣi* and others. *Paryagāt* is taken almost in an intransitive sense.

9. From the ninth onwards, according to Śrī Śāṅkara, there is not one single mantra which can be taken to refer to the main theme of the Upaniṣad, namely the Self, or anything that helps

the realization of it. In the *Avidyā-Vidyā* triad (9-11) *Avidyā* which means vedic *karma* is said to lead to *Pitṛloka*, the world of *Manes*, and *Vidyā* which means knowledge of gods, is said to grant *deva-loka* or the world of gods.

12-14: The *Sambhūti-asambhūti* triad teaches the meditation on *Hirāṇyagarbha* and Unmanifest matter (*Avyakta-prakṛti*), the results of meditation on which are quite different from one another. Because the results are different both have to be performed. In the fourteenth mantra Śrī Śāṅkara takes *sambhūti* to mean *asambhūti* and *vināśa* to mean *sambhūti*—*sambhūtim ca vināśam cet-yatra avarṇalopena nirdeśo draṣṭavyaḥ*.

15-18: These mantras are all prayers made by the person unable to practice the knowledge of the Self which has been taught earlier, that is the person mentioned as practising the *avidyā* and *vidyā*, and presumably also *asambhūti* and *sambhūti*. But during the prayer, in the 16th verse, fourth pāda, Śrī Śāṅkara suggests that the worshipper is begging Him (the Self) not as a servant, but that he is himself the *Puruṣa* who resides in the Solar Orb (*Ādityamaṇḍala*).

Śrī Śāṅkara interprets *Vidyā* as pertaining to the knowledge of the gods, because he finds it difficult to accept the position that supreme knowledge can go with any action, as may be seen from his introduction to the 9th mantra and the concluding portion of his *bhāṣya*, where he raises this question again in the 18th mantra—*tasmāt upāsanayā samuccayaḥ na paramātmā-vijñāneneti yathā 'smābhīr vyākhyāta eva mantrāṇām artha ityuparamyate*.

UVVATA

Taking up the interpretation of *Uvvaṭa* in his commentary on the *Vājasaneyā-saṃhitopaniṣad* according to the *Mādhyaṇdina*-recension we find that he belongs to the *Advaita* school.

1. He interprets in the first mantra *Vāṣyam* in the same way as Śāṅkara. But he takes *tyakta* to mean *tyakta-sva-svāmi-sambandhena* (with which the relationship of possessor and possession is abandoned). *Bhūñjīhāḥ* is interpreted as *Anubhateḥ* enjoy. This verb being a transitive one requiring an object, *Uvvaṭa* suggests that it is the enjoyable objects (*bhogān*).

2. Differing from Śāṅkara, *Uvvaṭa* says that the counsel to do actions in the second mantra is for the seeker after knowledge and liberation and not for the ignorant man—*nispṛhasyāpi yogino jñāna-nimittē karmanyaadhikāra ityetaṃ artham āka. Na karma lipyate nare* is interpreted by *Uvvaṭa* to refer to action done for the sake of

knowledge. *Nanu karmaṇaḥ phalena bhavitavyam ; katham mukteḥ prāptiḥ ? Ityetaḍ āśankyāha.*

4-5. According to Uvvaṭa the fourth mantra mentions the causal aspect of Brahman whereas the fifth mantra describes the effect aspect of Brahman. *Evam kārṇārūpam ātmānam uddiśyāthēdānīm kārṇārūpenoddīśati.*

Uvvaṭa takes *apas* to mean *karma* in the fourth mantra.

6-7. The seventh mantra is declared so as to point out further results than the sixth, as it were.

8. Uvvaṭa takes *pariyagāt* in the transitive sense of attained. *Suḥram* and others, being in the accusative case, supply the object, Brahman. The second part of the Mantra is taken to be the result of the seeker's practice of knowledge, the result being the enjoyment of the conscients and the unconscients, abandoning the relation of possessor and possession with them—*atha ātmopāsanayuktasya phalaṁ āha.....yathāśvarūpam arthān vihitavān-tyakta-svasvāmi-sambandhai-rarthais cetanācetanair upabhogam kṛtavān.*

9-14. The rest of the mantras 9-14 are taken as formulas to be repeated (meditated upon and repeated) by the seeker. *Ita uttaram upāsanamantrāḥ procyante.*

No reason is here shown by Uvvaṭa as to why the six mantras 9-14 should be taken as Upāśana-mantras, since they do not have the special characteristic of mantras as those found in this Upaniṣad itself from 15-17. It is just possible that since this Upaniṣad according to his text—the Mādhyandina—suddenly takes up the conjoint meditation of *asambhūti* and *sambhūti* soon after the description of the Deity—the Self of all, he might have thought that there is no special reference to what preceded in these verses. And obviously, because there is the reference to upāśana in the mantras *andham tamah praviśanti ye asambhūtim upāśate.*

9-11 M (12-14 K). According to Uvvaṭa *asambhūti* refers to the *cūrvāka-view*¹ whereas the *sambhūti* refers to those who hold that there is nothing except the Ātman or self alone—

lokāyitīkāḥ prastūya (prastūya) nindyante, yeśāmetad darśanam : jalabudbudavajjivāḥ, mada-śaktivad vijñānam, iti. andham tamah praviśanti ye asambhūtim upāśate. mṛtasya sataḥ punaḥ sambhavo nāsti. Atah śarīragrahaṇād asmākam muktiḥ eva.....

1. Most commentators, excluding Venkaṭanātha, do not contribute anything original or new, but alternate in their views between Sankara and Uvvaṭa.

*Ye sambhūtyām eva ratāḥ. Ātmaiva asti, nānyat-kiñcid asti-
tyabhi prāyaḥ. Karmaṣarāṇmukhā yat karma-kāṇḍa-jñāna-
kāṇḍayor asambandha ityabhiprāyaḥ.*

The 11 M (14 K) means that both *vīnāśa* and *sambhūti* which mean ultimately *karma* and self-knowledge have to be practised together by the seeker.

12-14 M (9-11 K) merely repeats the above view. However in the 12th, *Avidyā* means *karma* which grants *svarga* and other minor pleasures. Uvvaṭa's words under the 14th Mantra are significant. *Tadubhayam veda jānāti saha ekibhūtam karma-kāṇḍam jñāna-kāṇḍasya guṇabhūtam.*

15 M according to Uvvaṭa describes what happens to the seeker after his exit from the body. His interpretation of the words '*Klībe*' in the latter half of the mantra is *klptāya lokāya*; to the destined world or a world destined by his *karma*.

16 M. *Supathā* is *devayāna mārga*, and *rāye* means *muktilakṣa-
nāya dhanāya*.

17. Here Uvvaṭa takes the mantra as giving instruction in the *Ādityopāśana*. He explains *Om Kham Brahma* thus: *ittham ca upāśanam kuryāt, Om Kham Brahma. Om iti nāma-nirdeśaḥ. kham iti rūpa-nirdeśaḥ. Ākāśa-rūpam Brahma dhyāyet.*

ŚRĪ VENKATĀNĀTHA

Next we shall consider the *bhāṣya* of Śrī Venkatanātha in detail. A commentary on any work should display the fundamental integrity or unity of that work, and as far as possible, it should be a study from the stand-point of historical development and synthesis. Unfortunately in the field of Upaniṣadic thought most commentators have not proceeded from the unitary stand-point, either in respect of its own subject-matter or in respect of its continuity with the tradition. There is a widely prevalent modern view that it is wrong to speak of a unitary philosophy of the Upaniṣads, and the utmost that we might claim is that every Upaniṣad or some parts thereof are possibly unitary in their import. Thus it is held that a synthesis adumbrated by the *Vedānta-Sūtra-kāra* is not warranted. Whether or not this is true, whether the *Vedānta-sūtra-kāra* did in fact develop a new theory of his own about the Upaniṣads, we shall not be certainly in the wrong when we assert that every single *Vidyā* taught in the Upaniṣads is a unitary instruction. It is because this fact has not been paid heed to, there have crept up innumerable errors. It is

just to prevent these, a science of interpretational rules or *mīmāṃsā* has grown up, for interpreting texts dealing with either *dharma* or *Brahman*, both of which lead to the ultimate realization. Further the commentator bearing in mind the rules so determined, has to be loyal to the synthesis inherent in each Upaniṣad or Vidyā and to the logic inherent in all thought. The commentary of Śrī Venkaṭanātha can be said to fulfil admirably the three-fold purpose of being loyal to textual unity, to tradition, and to the rules of interpretation. What Śrī Mallinātha has stated regarding his aim in commenting on any work—that he would not write anything that has no sanction in authority—*nāmūlam likhyate kiñcit*—nor say anything beside the point—*nānapēkṣitam ucyate*—applies with equal force to what Śrī Venkaṭanātha has, as a rule, followed in his commentaries. At all crucial points he quotes authorities word for word from Śruti, Smṛti and Viṣṇu-Purāṇa.

2. According to Śrī Venkaṭanātha any upaniṣad or a portion dealing with a vidyā, should be treated as integral instruction which leads to the highest end or goal of man. A proper understanding will reveal that the several mantras bear a unitary relationship to one another.

3. Venkaṭanātha interprets the Īśāvāsyopaniṣad on the lines of *Brahma-sūtras*, since it deals with the Supreme Being as *Ātman*. For as Kātyāyana opines this entire Upaniṣad pertains to the *Ātman-devatā*—*Īśāvāsyam ātmadevatyaḥ*.¹ Thus firstly it instructs the nature of the Lord, the ultimate category, and secondly, the good means to the realization of Him, and lastly with the ultimate goal (*puruṣārtha*). These three are called according to Viśiṣṭādvaitic terminology *tattva*, *hita* and *puruṣārtha*. The *Brahma-sūtras* which comprise of four chapters deals in the first the *tattva*—the Brahman; in the second it rejects all views not in agreement with the nature of the ultimate truth already established in the first chapter. The third chapter deal with the means of attainment, *hita*, namely the several vidyās *śāṇḍilya*, *dahara*, and other such meditations. Lastly, in the fourth chapter it describes the realization of the goal of the individual, namely, attainment of Brahman. All these topics are finely indicated by the following hemistich—*kāraṇatram abādhyatram upāyatram upayatā*. Since the refutation of other doctrines is subordinate to the real comprehension of the truth, it is usually omitted in any instruction given to the seeker. Śrī Venkaṭanātha introducing the 12th mantra writes :

Tadevam upāśyam paramātmalattvam, sāṅgataḍupāsanarūpaṅca paramahitam, parama-puruṣārtha-paryantam upadiśya :—

4. The Upaniṣad, contextually considered, is the fortieth and the concluding chapter of the Vājasaneyi Saṃhitā of the Śukla Yajurveda devoted to the performance of works, sacrifices and others. The disciple to whom it is addressed is one who has already mastered the 39 chapters which precede this final upaniṣadic or knowledge-chapter. The implication is that the disciple being confused and dissatisfied with them seeks further knowledge about them.

IV

THE STRUCTURE AND PLAN OF THE UPANISAD IN DETAIL.

1. The first mantra and the second form the first major group, the third to eight form the second major group, and nine to fourteen form the third major group, while the last major group consists of the mantras fifteen to eighteen.

2. The 1st Major group serves as an introduction to the Ātma-vidyā which follows. The use of the second person singular 'bhūñjīthāh' clearly indicates that these mantras are addressed to a seeking-disciple, well-trained in the previous portions already taught, who now, like a Naciketas, is seeking the highest truth not to be found in the instructions and practices so far taught. In answer to this search, the first two mantras give a straightforward and unequivocal direction that the seeker should deem himself to be the property of the Lord, like anything else, and not an independent agent, and that if he performed the prescribed rituals in this consciousness, he need not be afraid of bondage resulting from the continuous performance of actions.

Venkaṭanātha's interpretation of *tūsyam* is "tūṣyam, sarvadhāre stasmin stena tasanīyam va".¹

The interpretations of the words *tyaktena* and *bhūñjīthāh*² are almost identical with those of Uvvaṭa, to whose bhāṣya we have already referred.

1. Rāmacandra-paṇḍita interprets *tūsyam* as *tūṣyam*—*abhiṣyannena ācchīdānīyam* vi—*nivāṣṭhahad-vaser bahalakal adhitkaraye gṛat. (Anandāśrama ed. p. 2)* Śaṅkarācārya writes "Teṣa viśvān ācchīdānīyam nirvāṣṭhāyām vi (Anandāśrama ed. p. 2). Upaniṣad Brahma-Yogin writes *īdā tūṣyam tyāpīyam* (Adyar ed. p. 7)

2. Upaniṣad-Brahma-Yogin writes *ābhūñjīthāh* : *Pratibhūti*.

(ii) The second mantra¹ is important in so far as through out it lays stress on the need for actions being done; it affirms that it is the only way open to any individual (even a seeker-*mumukṣu*), and that he cannot under any circumstances renounce actions prescribed previously in the *Saṃhitā*.

3. The *Iṃd* Major group teaches the nature of the *Ātman*-the Self of all things. This second major group may be said to comprise of four sub-groups, namely the 3rd., 4-5, 6-7, and 8th Mantras.

(i) In the third mantra before teaching the true nature of Brahman, the teacher points out the results that accrue to those who are the destroyers of the self, namely, those who are ignorant of the self, *avidvāmsaḥ*.

(ii) The fourth and the fifth mantras describe the Omnipervasiveness of the Self. Venkaṭanātha points out that the mantra 4, whilst revealing the omnipervasiveness indicated in the first mantra, speaks of this self in apparently incongruous terms, known as *virodhābhāsa* in later *ālaṅkārika*-terminology, as possessing wonderful power. The first pāda of the 4th mantra speaks about the Self ■ unmoving but swifter than the mind; the second and third pādas show that He could not be overtaken by any one but that He could overtake every one. The only explanation for this is that the Self is omnipresent. The final pāda reveals His marvellous omnipresence with respect to vertical existences also.

In the 4th mantra '*apas*' means water, as the accent happens to fall on the last syllable.²

The fifth mantra whilst reiterating in a different manner the previous mantra adds a further description about the Self-being both inside and outside of all things (*sarvasya*).

(iii) The sixth and the seventh mantras form the third subsidiary group, which teaches the immediate results of realization of the omnipervasiveness of the Self, namely the selfness of all things, both subjectively and objectively, that is to say, absence of sorrow and delusion and recoil from anything and everything.

1. Bhāṣaka according to Anandagiri: *Yaduktam Bhāṣakena sarvāpyupanīṣad ekam brahmadevīdya-prakaraṇam. Tasya prakaraṇa-bhedakaraṇam anucitamiti.* (*Anandāśrama* ed. p. 111).

2. cf. *Iṃd Upanīṣad*: Śrī Aravinda Ghose: p. 4 note 2 "*Apas* as it is accentuated in the version of the White Yajurveda, can mean only "waters". If this accentuation is disregarded we may take it as the singular *Apas* work, action. Shankara however renders it by the plural *works*."

cf. Translated Brahmayogin also takes this to mean the water-element.

The sixth mantra mentions the relationship between the Self and the creatures as one of supporter and supported; the seventh speaks of them as a co-ordinate unity which is precisely an instance of the principle of interpretation of all identity-texts according to Viśiṣṭādvaita.

(iv) The eighth mantra whilst further describing the nature of the Self and the seeker, by implication suggests the *hita*, the good means to realization of the Lord. It can also be seen that this mantra differentiates between the Self and the seeker as attained and the attainer, soon after their co-ordinate unity was declared in the previous mantra, thus once again affirming that all mention of Oneness is merely a mention of co-ordinate unity (*sāpīnādhikaraṇya*).

IIIrd Major group, comprises of six mantras from 9 to 14. This is again subdivided into two subsidiary groups of three mantras each.

(i) 9-11. What is briefly mentioned in the second mantra of the Upaniṣad *Kurvan*.....is here expanded and it is pointed out that the practice of works or action should go along with the practice of knowledge; bereft of action knowledge-praxis is dangerous, bereft of knowledge action is foolish. Most of the commentators of this group take the word '*anyat*' in the 10th mantra (13 M) and the 13th (10 M) mantra to refer to effects or fruits or results of praxes, Śrī Venkaṭanātha on the other hand says that it refers to the means alone.

Vidyayā and Avidyayā though in the instrumental case in the 10th mantra, are taken to be in the ablative case by Venkaṭanātha, in support of which he refers to the parity with the 13th mantra *sambhatāt* and *asambhatāt*. We find that this view is justified because the Mādhyandina recension supplies the exact case-ending required.

Now to the meaning of the words *Avidyā* and *Vidyā*. Almost all the commentators agree that the meanings of *Avidyā* and *Vidyā* are *karma* and knowledge respectively. According to Venkaṭanāthā, *Vidyā* means knowledge of the form of meditation (*upāsanātmaka-jñāna*).

The most important point to be noted in this group is that a conjoint practice of *karma* and *jñāna* is inculcated, *karma* being

1. Madhvacārya considers *avidyā* to mean wrong conception of God. Sureśvara means by *Avidyā* *nigūḍha-karma* and by *vidyā* scriptural-karma [cf. *Brahad-āranyakopaniṣad-vārtika*]

subsidiary (*aṅga*) to knowledge. Bhāskara accepts this conjoint practice, but he considers that *karma* and *jñāna* are equally important in bringing about realization, whereas the scriptural view is definite that knowledge *alone* can bring about realization. Yādava Prakāśa, though accepting conjoint practice of *karma* and *jñāna* (*jñāna-karma-samuccaya*), thinks that there are two different results, one for *jñāna* and another for *karma*, namely *Brahma-prāpti* and *karma-nivṛtti*. Maṇḍana Miśra explains the *saha* in the Upaniṣad as the relation of togetherness between means and end, and giving a second explanation says: *avidyā* cannot be without *vidyā* nor can *vidyā* be without *avidyā*.¹

This triad of verses according to Śrī Venkaṭanātha also teaches that the means taught herein lead to the attainment of Brahman-Amṛta, the immortal - the *parama-Puruṣārtha*.

(ii) 12-14 The *Sambhūti-Asambhūti* triad.²

The ordinary meaning of *sambhūti* is birth, that of *asambhūti* is non-birth or dissolution. Some commentators mean by these two terms creation (*śiṣṭi*) and dissolution (*praṇaya*). But as this meaning does not accord with the context, Venkaṭanātha interprets these to mean (1) attainment of Brahman and dissolution of obstacles to it (viz. *samsāra*); (2) *saṁādhi-niṣpatti* (communion in trance), and the destruction of all evil tendencies and mental habits pertaining to outer objects; or (3) following a meaning which is given in his *Nyāya-siddhāntjana* (p. 162), *sambhūti* means *arcirādi gati* (ascent on the path shown by the Arcis and others), and *asambhūti* means *karmanām anya-saṅkrāntiḥ* (transference of karma from the free-ing soul at the time of his departure from his body to those who are his foes). This last view is the interpretation given by Sudarśana Sūri, the author of the inimitable commentary Śrutā-Prakāśika on the Śrī Bhāṣya (III. iii. 33 & 34).

Śrī Venkaṭanātha in his *Nyāya-siddhāntjana* refers to another view put forward by Nārāyaṇārya, the author of the *Nitinātā*. According to him, *sambhūti* and *vināśa* mean knowledge and action, *vidyā* and *karma*. According to this view there is no difference between this triad and the *vidyū-avidyū* triad, of which this is

1. *Brahma Siddhi* p. 13 pt. 1 Maṇḍana Govt. O. Mss series 4 (1937) "Etad uktam bhavati vidyāvidye dve apy upāyopeya-bhāvatī sahite. Nāvidyāmantareṇa vidyodayaḥ... Anyo'aribab Nāvidyā vidyārahitaḥ; tathā hi bheda-darśanam-āpi na prakāśayati, tadābhāve na bhedaḥ prakāśeta...tathā na vidyā aikāntya-śravaṇādi lakṣaṇa (1073?) vināvidyāya.

2. cf. Sabara N. vi 2: *Rik sāmānta mūlhanam sambharāretī*, Vajras Taitt. II. v. 1. 8;

merely = reiteration. Nārāyaṇārya refutes in his *Nītimālā* (p. 64) a view which holds that the words *sambhūti* and *vināśa* mean *sarviseṣa* and *nirviṣeṣa* dhyāna respectively, that is to say, the *samprajñāta samādhi* and *asamprajñāta samādhi* mentioned by Yoga śāstra (I. 17.)

The purpose of this triad is to teach the contemplation of what follow after the death of the seeker. These are (i) *arcirādi gati* and *kaṃsa saṅkrānti* or (ii) *Brahma-prāpti* and *prati-bandhaka nirvṛtti*. These two interpretations are suggested by the context of this triad in the Upaniṣad as it has come to us. If however, we take into consideration the context in which this is found in the Mādhyandiṇa recension, it would appear that it has reference to *Upāsana* or meditation upon the supreme Self, the *lattra* taught in this Upaniṣad. It is this meaning that Venkaṭanātha seems to prefer when he gives his second alternative namely *samādhi-niṣpatti* and *māṇa-śānti*. It is significant that Kūraṇārāyaṇa, who is an ardent and faithful follower of Venkaṭanātha's interpretation gives this meaning alone in his commentary.

IVth Major group-15-18.

This group is different from all the previous verses in so far as it consists only of mantras, prayers purely to be repeated by the seeker at the time of his practice (*upāsana*), whereas all the previous mantras, or verses more properly so-called, deal with instruction alone. This can be seen by applying the *līṅga*-principle of Mīmāṃsā.¹

The first prayer is for the removal of the obstacles to knowledge, and the purpose of this prayer is merely indicated by the *satya-dharmāya dṛṣṭaye*, and this is expanded in the succeeding mantra.

The third and the fourth mantras are prayers to the Lord to lead the individual soul to the highest bliss, remembering Himself, and what he had done.

The last mantra which is usually used on all occasions, in sacrifice, or hymn, or in the knowledge-section as in this case, has a significance all its own in Upaniṣadic literature.

1. The *līṅga* principle in Mīmāṃsā is the principle of expressive power of the words used. Here in these four mantras, there are vocatives, and verbs are used in the second person and first person; and there are personal pronouns in the first and second person.

V

EDITIONS AND MSS. CONSULTED FOR THE PURPOSE OF TRANSLATION

There are several editions of Venkaṭanātha's Īśāvāsyopaniṣad-bhāṣya. I. Īśāvāsyopaniṣad-bhāṣya of Vedānta Deśika with the additional commentaries of Kūranārāyaṇaswāmin and Purīṣai Śrīrangāchārya svāmin : Ananda Press, Madras 1914 (in Devanāgarī script) : II. Īśāvāsyopaniṣad-bhāṣya of Vedānta Deśika with Ācārya-bhāṣya-tātparya by Tarkārṇava Śīromani T. Vīrarāghavāchārya of the Śrī Venkaṭeśwara Sanskrit College, 1933 (in Devanāgarī script) : III. Īśāvāsyopaniṣad-bhāṣya of Vedānta Deśika with Kūranārāyaṇaswāmin's bhāṣya, issued along with the Daśopaniṣad-bhāṣya of Rāṅgārāmāṇḍa edited by Navanītam Krishnamāchārya (grantha script). All the above have been printed. The second amongst the above has been generally followed. As there were many doubtful points, a Mss. No. 3128 of the Śrī Venkaṭeśwara Oriental Institute Library, and two Mss. of the Madras Government Oriental Mss. Library (D. 319 and R. 3192c) were referred to. In this connection we feel grateful and obliged to Vidyāvācaspati Professor P. P. S. Śāstri, M.A. (Oxon) Curator, of the Government Oriental Mss. Library, for readily helping us with his readings. The Mysore Oriental Library does not contain any Mss. of the above Upaniṣad-bhāṣya. The variations have been noted in the foot-notes at the respective places.

टिप्पणीसङ्केतः (पर्यालोचितकोशविषयः) ।

१. वे. भा. श्रीवेङ्कटनाथभाष्यम् ।
२. कू. भा. श्रीकूरनारायणभाष्यम् ।
३. कृ. श्रीकृष्णमाचार्यैर्ग्रन्थाक्षरे मुद्रितं कू.भा.सहितं वे. भा. '
४. वी. श्रीवीरराघवाचार्यविरचितव्याख्यानानेन सह मुद्रितम् ,,
५. वे. श्रीमद्वेदान्तदेशिकग्रन्थमालान्तर्गतम् ,,
६. श्री. श्री श्रीरङ्गाचार्य श्रीकू. भाष्याभ्यां सहितम् ,,
७. ता. एतद्विमर्शालयसम्बन्धी वे. भा. तालपत्रकोशः ।
८. आ. आनन्दाश्रमे प्रकाशितं कू. भा.
९. गो श्री. तिरुपति गोमठं श्रीनिवासाचार्यैः परिशोधितं शाङ्करभाष्य-
तद्याख्यानसहितं १८७०-अत्र एतत्सन्निहिते वा
आङ्गलवत्सरे मुद्रितम् कू. भा.
१०. प. एतद्विमर्शालयसम्बन्धि पत्रात्मकम् ,,
११. बा. बालबोधिनीव्याख्यासहितं मुद्रितम् ,,

तत्र प्रथमे अचिद्विकाराधिष्ठितस्य स्वतन्त्रात्मप्रमादिपरिजिहीर्षया सर्वस्य परमपुरुषाय-
त्तत्त्वरूपस्थितिप्रवृत्तिरित्यमभिप्रेत्याह—

मूलम्. ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

इति । इदं तत्तत्प्रमाणसिद्धमीश्वरव्यतिरिक्तं चिदचिदात्मकम् । ईशा 'ज्ञाज्ञौ द्वावजावीशनीशा'
द्वित्यादिषु जीवादित्यन्तविलक्षणतया प्रख्यातेन सर्वनियन्त्रा पुरोत्तमेन । वास्यं व्याप्यमि-
त्यर्थः, सर्वाधारे स्वस्मिन् स्वेन वसनीयं वा । स्मर्यते हि—

‘सर्वत्रासौ समस्तं च वसत्येति चे यतः ।

ततः स वासुदेवेति विद्वद्भिः परिपठ्यते ॥’ इति ।

जगत्सामिति लोकांतराणामुपलक्षणम् । जगत् स्वरूपतो धर्मतो वाऽन्यथात्वं गच्छत् भोम्य-
भीकृत्स्वं वस्तुजातम् । अतदात्मकं किञ्चिदपि नास्तीति द्रढयितुं यत्किञ्चेति विशेष्यते ।

‘इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।

वासुदेवात्मकान्याहुः क्षैलं क्षैलज्ञमेव च ॥’

1. ‘.....प्रवृत्तिमभिप्रेक्ष्य’ इति वी. वर्जं सर्वत्र ।

2. वास्यं वासस्थानीकरणार्हम् । व्याप्यमिति पर्यवसितोऽर्थः । यद्वा वसत्येव कर्मव्यतिरिक्त-
यं वास्यमिति भवति । न च तस्य धर्मकत्वमेव । ‘वक्ष्यते वसत्यं निरभजत्’ इति तैत्तिरीयसंज्ञि-
ताया, ‘त्रिमिरायुर्भिर्ब्रह्मचर्यमुवाच’ इति काठके ‘श्वेतकेतो वस ब्रह्मचर्यम्’ इति छान्दोग्ये च
ब्रह्मचर्यकर्मकत्वदर्शनात् । तदितरकर्मकत्वं न भवतीति चेन्न ।

‘विश्वकर्मवचः ध्रुत्वा ततस्ते राक्षसोत्तमाः ।

मृद्वानुचरा भूत्वा यत्वा तामवसन् पुरीम् ॥’ ८. 29.

इति देवविशेषकर्मकत्वस्यापि उत्तरभीरामायणे दर्शनात् । ‘आवसन्’ इति पाठेन भाव्यमिति चेन्न ।
ज्ञान्यदर्शनात् ।

पुनरपि पीप्लिव समन्वित्रो बली ततस्तु लह्यामवसदनेभरः ॥ 8. 29.

इत्यत्र तथा पाठान्तरस्यासम्भाव्यत्वाच्च । अपि तदनुमन्तव्यमिति चेत् छान्दसमिदं सुतरामनुगन्त-
व्यमिति ।

3. अर्थे वी. वर्जं सर्वत्र पाठः । ‘वागनीयं’ इति वी. पाठस्य मूलं प्रायः ‘तेन वास्यं निवाग-
नीयम् । व्याप्यमिति भावः’ इति कृ. गोर्धा. थी. एषु दृश्यमानः कृ. भा. पाठः । प. ‘निवर्गनीयम्’
भा. भा. ‘वर्गनीयम्’ । एतदुभयवर्जं अन्यत्र सर्वत्र अनुगते पञ्चमन्तरे ‘वर्गनीयम्’ इति दृश्यते—

‘यद्वा सर्वाधारे स्वस्मिन्नेव स्वेन वसनीयम्’

इति । एवं प्रकृत्य दर्शनात् वसनीयमित्यस्यैव प्रमाणादित्येव नौपदिश्यते दत्तपाठोपि च धृत्वा सर्व-
वर्गं गुह्यम् ।

4. जगती मृलेकः ;

इत्युक्तं हितम् । ननु 'रुदिर्योगमपहस्तीति' न्यायादीशोऽस्य रुद्रः स्यात् । सर्वाद्युप-
पदाभावाच्च^१ । मैवम् । कर्मणविषयाकाशप्राणादिशब्दवत्^२ रुदरेरिह बाधितत्वात्, 'एको
ह वै नारायण आसीन्न ब्रह्मा नेशानः,' 'अनपहतपाप्माऽहमस्मि नामानि' मे घेही'
त्यादिभिरसर्वकारणत्वेन कर्मवश्यत्वेन च सम्प्रतिपन्ने रुद्रे सर्वावाप्त्यस्य सर्वाधारत्वादेरसम्भवात्,
तद्वत्तया प्रसिद्धेऽनवच्छिद्यैश्वर्ये सर्वेश्वरे यौगिकोऽयं शब्दः प्रत्येतव्यः । यद्यपि प्रसिद्ध-
वन्निर्योशाभावादाकाशादिशब्दवैषम्यम्; तथाऽप्यैन्द्रीन्यायात्^३ विरुद्धार्थनिपयतयैव रुद्रि-
भङ्गोपपत्तिः । न चाल 'सर्वत्वमाधिकारिक'^४ मिति न्यायः । सङ्कोचादष्टेः । प्रवाहेश्व-
रानेकेश्वरपक्षौ तु त्रैकालिकसर्वनिर्वाहकेश्वरप्रतिष्ठापकैः प्रमाणगणैः प्रत्युद्धौ । अतः 'पतिं
विश्वस्यात्मेश्वरम्' इत्यादिप्रसिद्धानन्यार्थनैश्वर्यम्, 'योऽसावसौ पुरुष' इत्यनुबदिष्यमाणम्,
अव्येदानजनकतयाऽनन्यथासिद्धवाक्यनिर्धारितम्, 'एष सर्वभूतान्तरात्माऽपहतपाप्मा दिव्यो
देव' एको नारायणः' इत्यादिषु सर्वान्तर्यामिन्त्वेन प्रख्यातं, तत एव 'स ब्रह्मा स शिव'
इत्यादिषु विभूतिभूतानां ब्रह्मशिवेन्द्रादीनां 'विश्वमेवेदं पुरुषः' इत्यत्र विश्वस्यैव विशेष्यतयोक्तं
नारायणमेव सर्वस्य वास्यमीशं वक्तुमुचितमेतद्वाच्यमित्यलमन्यरुद्रिप्रसङ्गरहितासम्भवात्-
ध्ययनानभिज्ञाश्रोत्रियचोद्योपालम्भेन^५ । एवं मुमुक्षोरीश्वरपारतन्त्र्यबोधमुत्पाद्य वैराग्यभूषितां
वृत्तिमुपदिशति

मू. तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विन्नम् ॥ १ ॥

इति । तेन अगता भोग्यताभ्रमविषयेन त्यक्तेन दोषभूयस्त्वदर्शनात् परित्यक्तेन उपल-
क्षितः सन् भुञ्जीथाः अप्रतिपिद्धयोगधर्मोपयुक्तदेहधारणमात्रौपयिकं भोग्यवर्गमित्यर्थ-
प्रकरणाभ्यां^६ सिद्धयति । यद्वा सर्वावाप्त्यत्वेन प्रकृतं निरतिशयभोग्यं वक्ष्यमाणोपायमुत्वेन
भुञ्जीथा इति योग्यम् ।

1. रघुपराधिवरणन्यायः । पृ. मी. 6 1 12.

2. 'ईशः सर्वस्य अगतः' 'एष सर्वेशः' इत्यादी यथा रुद्रिभङ्गकं गर्गादिपदं कर्माभ्या-
हृतमस्मि तथाऽत्र नाम्नाति ।

3. आकाशलाङ्घिनात् । अ. सू. 1 1 23. अत एव प्राणः । अ. सू. 1 1 24.

4. ता. 'नाम' ।

5. पृ. मी. 3 2 2.

6. पृ. मी. 1 3 16.

7. अन्यन्मिन् देवान्तरे रुद्रेः प्रगल्भेन रहितं जगन्मनं पदे—'ईशा' इति ।

8. अप्रतिपिद्धमिति पृथक्पदत्वेन पक्षो युक्तः ।

9. अर्थः मान्दव्यम् । भोग्यं भोग्यवर्गमापेक्षन्म् । निषम्य मुमुक्षोर्विशोषकदेहपरत्वेति-
च । प्रहरणं परविशयितव्यम् । विशयव्येय-प्रत्येय-विनिष्ठा विद्याया अपि प्रयत्नवत् ।

इति । अनेजत् अकम्पमानम् । एकं प्रधानमूतम्, स्वाधीन(नं) स्वसमानद्वितीयरहितं वा । मनसो जवीयः वेगवत्तरमनसोऽप्यतिशयितज्वम् । नन्विदं न जाघटीति निष्कम्पत्वं वेगवत्तरत्वं चेति । मैवम् । तत्पर्यवृत्त्या सुषटितत्वात् । सर्वस्य स्वेन नित्यज्यातत्वादनेजत् । सर्वदा मनसो गोचरदेशमतिक्रम्य वृषोर्मनसो जवीय उपचर्यते । गन्मुत्तरेष्वपि वाक्येषु भाष्यम् ।

मृ. नैतदेवा आप्नुवन् पूर्वमपत् ।

प्रागेव सर्वान् प्राप्नुवत् देवा हिरण्यगर्भादयोपि नाप्नुवन् एतत्कतं'कालं न लेभिरे । विमुत्वेन नित्यप्राप्तमपि कर्मप्रतिबद्धज्ञानाः श्वेतज्ञा विद्याधिगमात् पूर्वं स्वबुद्ध्या न प्राप्नु-
कन्तीति न विरोधः । यथोक्तं छान्दोग्ये 'तद्यथा हिरण्यनिधिं निहितमश्वेतज्ञा उपर्युपरि सञ्चरन्तो न विन्देयुः, एवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्व एतं ब्रह्मलोकं न विन्दन्ति, अनृतेन हि प्रपृढाः' इति ।

मृ. तद्भावतोऽन्यान्त्येति तिष्ठत्

'यः पृथिव्यां तिष्ठन्' 'य आत्मनि तिष्ठन्' इत्यादिक्रमेण तत्सर्वतः तिष्ठदेव धावतो गच्छा-
दीनप्यत्येति । यावद्यावद्भावन्ति जविनः तावतः परस्तादपि वर्तत इत्यर्थः । यथोच्यते

'वर्षायुतशतेनापि पक्षिराडिव संपन्नम् ।

नैवान्तं कारणस्येयाद्यद्यपि स्थान्मनोजवः" ॥

१. 'स्वाधीनरक्तमानद्वितीयरहितं वा' इति कृ. ता. पाठः । अत्र 'स्वाधीन' इत्येतद्वनन्वितम् ।
वी. दे. धी. पाठः 'स्वानधीन...' इति । अत्र अन्ये न हेतुः । तथाऽपि किं तस्य मूलमिति विचिकित्सा
न निवर्तते । कृ. भा. पाठोऽत्र बहुधा दृश्यते—

गोधी कृ. — "एकं प्रधानतमम् - शास्त्रविदुषां स्वाधीनत्वम्, सम्मानाधिकद्वितीयरहितमिति वा ।
'न तत्परमधाम्नाधिकत्र दृश्यते' इति श्रुतेः । परमधाम्नामप्यत्रा अपि मुक्ताः अस्वाधीना एवेति भावः" ।

[कृ.

"अश्वं

शुद्धम्

स्वं सम्मानं

स्वसमानम्"

इति गोपयन् करोति ।]

आ. वा. "एकं प्रधानतमम् । प्रधानं शास्त्रविदुषामिति स्वरूपतेः । स्वाधिक्रममानद्वितीयरहित-
मिति वा । न तत्परमम्..... परम..... ईशाधीना एवेति भावः" । प. "एकं प्रधानतमम् ।
स्वाधीनं स्वसमानद्वितीयरहितमिति वा । परमधाम्नामप्यत्रा अपि मुक्ताः अस्वाधीना एवेति भावः ।"

अत्र 'स्वाधीनं' इति प्रथमं क्लित्वं पञ्चम्य 'न' कारः प्रकृतः । नैव 'स्वाधीनं' इति पाठोऽनेमन
इति प्राप्यते । इमं नक्षत्रमण्डलं जन्ते 'न' इत्यत्र अनुस्वारं परित्यज्य सवन्तदपाठे वी. प्रभृतिपाठस्य
मूलमस्तीति प्रत्येकं शक्यम् ।

२. 'नाप्नुव' अत्रि भूतवत्त्ववत्पुनरोधेन पूर्वं नाप्नुवन्ति वा कश्चित्कश्चित्वाभिप्रेत्याह गतावन्तं
कालमिति ।

इति । अन्येषां कचिच्छिष्टानां धावदत्तिकमणं नास्तीति वैचित्र्यं । अन्यदपि विधिद्वाराभ्यमित्याह

मृ. तस्मिन्नपो मातरिधा दधाति ॥ ४ ॥

इति । तस्मिन्नवस्थितः अप्यतिवन्धानुगुणकाठिन्यादिरहितोऽपि वायुरपो विभर्ति । सर्वोधारभूतेन सर्वधारेण विधृतः स मातरिधा तच्छतैव पाथःष्योभनक्षत्रमहानारकादिकं विभर्तान्युक्तं भवति । सार्यते हि

‘षाः सचन्द्रार्कनक्षत्रं सं दिशो भूर्महोदधिः ।

वायुदेवस्य वीर्येण विभृतानि महात्मनः ॥’ इति ॥ ४ ॥

अनेजदेकं मनसो जवीय इत्युक्तमर्थमादरात्पुत्रान्तरैणानुमानम्

मृ. तदेजति तदु नैजति

इति । तत् व्याप्तं तत्त्वं पूर्वोक्तप्रकारेण जवीयत्वादिना एजति कम्पते कम्पत इत्येत्यर्थः । तदु नैजति तदेव यन्मुवृत्त्या न कम्पते ।

मृ. तद्दूरे तदन्तिके ।

तद्दूरंऽन्तिके च यतन्ते । भूदग्रनिबुद्धपुलभेदापेक्षया किमरेव दूरात्किन्त्वन्त्यपदेष्टाः । यथाऽऽह शौनकः

‘पराद्भुग्यानां गोविन्दे विषयामक्तचेतमाम् ।

तेषां तत्पारमं ब्रह्म दूराद्दूरतरे स्मितम् ॥

तन्मयायेन गोविन्दे ये नरा न्यन्चेतवः ।

विषयस्यागितृप्तेषां विज्ञेयं च तदन्तिके ॥’

इति । केचित् पदार्थाः कम्पचिदन्तर्भवन्ति, न बहिः । केचित् बहिर्भवन्ति, नन्तः । तदुभायव्यावृत्तिमाह

कस्यापि बन्धोऽवबन्धोर्वा धनं मा गृधः माभिक्रांशः^१ । आह च यमः किङ्करं^२ मति
‘परममुद्दि’ इत्यास्थ्य ‘शतमतिरुपयाति योऽर्थतृष्णां पुरुषस्तु स वासुदेवभक्तः’ इति ।
इदं च धनादाप्रहणं प्रमात्मेतरकृत्स्नविषयवैराग्योपलक्षणम् । सत्यं हि—

‘परमात्मनि यो रक्तो विरक्तोऽपरमात्मनि’ इति ॥ १ ॥

एवं विदुषः फलसङ्गकर्तृत्वादित्याग्युक्तं नित्यनैमित्तिकरूपं विद्याङ्गभूतं कर्म
बावजीवमनुष्ठेयमित्याह—

मू. कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

इति । ब्रह्मविदोऽपि यावद्विद्यापूर्तं जीवनमिष्टं भवतीति ज्ञापनाय सन्प्रयोगः । शतमिति
च प्रायिकविषयम् । शतं समा जीवन् अधिकारानुगुणानि कर्माणि कुर्वन्तैव । न कदाचिदपि
विद्याङ्गं कर्म परित्यजदित्यर्थः । अस्य वाक्यस्य फलसाधनभूतस्वतन्त्रकर्मविषयत्वे विशेषहेतु-
भावः सूचितः, ‘नाविशेषादिति’ । अर्थान्तरं च प्रकरणाविरुद्धमनन्तस्तूलोक्तम् ‘स्तुतये
ऽनुमतिर्वेति’ । मायम्, “वाञ्छदोऽवधारणार्थः । ईशा वात्समिदं सर्वमिति विद्याप्रकरणा-
द्विद्यास्तुतये सर्वदा कर्मानुष्ठानानुमतिरियम् । विद्यामाहात्म्यात् सर्वदा कर्म कुर्वन्पि न
लिप्यते कर्मभिरिति हि विद्या स्तुता भवति । वाक्यदोषश्चेतदेव दर्शयति

मू. एवं त्वयि नान्यथेतोस्ति न कर्म लिप्यते नरे ॥ २ ॥

इति ॥ । त्वयि ब्रह्मविद्याधिकारिणि एवमेवानुष्ठेयार्थः । इतो न्यथा नास्तीति व्यतिरेकेणोक्तं
दृढीकारार्थम् । ननु ब्रह्मविदोऽपि कर्मानुष्ठानमावाहन्धस्य दित्येताह न कर्म लिप्यते नर इति ।
प्रतुते ब्रह्मविदि नरे “अभिहोत्रादिं तु तत्कामार्थैव तद्दर्शनात्” इति विनियोगप्रथक्त्व-
न्यायेन^३ कर्म न स्वर्गादिफलहेतुर्भवति । विद्यानुपयुक्तकाम्यानां निषेद्धानां च विरक्तेन
विवेकिना न बुद्धिपूर्वोपादानसंभवः । संभक्तिनामपि केषांचित् ‘नाविरक्तो दुश्चरितस्त’
इत्यादिभ्यस्तु भवानुगुणा निष्कृतिस्स्यात् । तदधिगमाधिकरणे^४ तु ग्रामादिकानामेव अश्लेषः

१. माऽभिक्रांशोऽस्ति युज्यम् । २. मा म्म शब्द निराकरोत इतिवत् स्मोत्तरत्वाभावेऽपि कचित् छद्म
भवतीति वा । म्मपठितो वा पाठः ।

३. म. सू. ३ ४ १३.

३. “ ३ ४ १४.

४. ता. ब्रह्मविद्याधिकारिणि ।

५. म. सू. ४ १ १६.

६. प. सू. सू. ४ ३ ५

७. म. सू. ४. १. १३.

परविद्यावतामपि स्थापितः । ज्ञानाभिदग्धाधिकारो विधिनिषेधानधिकारीति पक्षस्तु न वेदवित्संसतः ॥ २ ॥

यश्चामीणविद्यायां शीघ्रं प्रवृत्त्यर्थमुत्तमप्रकारब्रह्मेदनविधुरतया वित्तेषणायोगाच्चान्यथा-
भवद्विज्ञानानुष्ठानैरात्मघातिनां निरूपणोऽवश्यभावीत्याह

मृ, अमुर्या नाम ते लोका अन्धेन तमसा कृताः ।

तांस्ते प्रेत्याभिगच्छन्ति ये केचात्महनो जनाः ॥ ३ ॥

इति । अमुर्याः 'अमुरस्व स्व' मिति यत् । आमुरप्रकृतीनामनुभाव्या इत्यर्थः । तामेनि प्रसिद्धौ । ते नरकसंज्ञिता भीषणतमा लोकः सन्ति । पुनस्तान् विगिनष्टि अन्धेन तमसा कृताः गाढेनान्धकारेण व्याप्ताः । तान् आलोकप्रसङ्गरहितान् । ते स्वात्मघातिनः । प्रेत्य तदातनदेहादुक्तम्य । अभिगच्छन्ति कात्स्न्येन निरन्तरं प्राप्नुवन्ति । ये के च देवजा-
तीया मनुष्यजातीया वा तथा^१ ब्राह्मणक्षत्रियादयो^२ वा आत्महनः 'असन्नेष स भवति असद्भवेति वेद चेत्' इत्याम्नातामसत्कल्पां स्वात्मानं नयन्तः । देहपातमुत्प्रेन^३ पानक-
वर्गोपलक्षणमिदम् । जनाः जनिमन्तः संसरन्त इत्यर्थः ॥ ३ ॥

सर्वावासत्त्वेन प्रस्तुतभीधरतत्त्वं विरुद्धवदभिलषन्त्यजितेन^४ विचित्रवृत्तियोगेन विशदयति

मृ, अनेजदेकं मनसो जवीयः

1. 'ग. 4. 1. 123-

2. अत्र 'तत्रापि' इति पाठः स्वतः । तथा इति पाठेऽपि न एवार्थो बोधः । उपरि 'ब्राह्मण-
वा क्षत्रियादयो वा' इत्यर्थः पाठः श्रेयान् ।

3. सर्वकोशेषु वे. भा पाठः एवमेव । मृ भा पाठस्तु - य 'तत्रापि ब्राह्मणक्षत्रियादयो वा' ।
कृ. गोथी श्री 'तत्रापि ब्राह्मणा वा क्षत्रियादयो वा' । अ वा 'येकेन देहा मनुष्या ब्राह्मण-
क्षत्रियादयो वा' ।

4. ननु ब्रह्मज्ञानदिरहेण अनन्तरकाले ब्रह्मज्ञानरूढे निधेयमं माभूत् । नरकप्रामिन्नु कथमिदम्
= उत्तमप्रकारब्रह्मेदनविधुरतया वित्तेषणायोगाच्च अन्यथाभवद्विज्ञानानुष्ठानैः " इति अन्तारिकायमुक्तं
मन्त्रारूढं कर्तुं दिशदयन्ति—देहज्ञानमुत्प्रेन । देहस्य पानः अन्तिरेष्टमेन विज्ञानानुष्ठानमिदं सर्व-
नियमपारितोषिकं इत्युच्यते ज्ञाने तमोगुणप्राप्त्यर्थं स्थिरमयोग्यम् । एतन्प्राप्तिद्वारा नरकज्ञानहेतु-
भूतपातकद्वारोपलक्षकं आत्महनमवक्तुमिच्छति । आत्महनः परमात्मज्ञानरहितेन मरणानन्तरपरिण-
श्युक्तं भवति । 'देहपातमुत्प्रेन' इति मन्त्रराजकीयतात्पर्यबोधे पाठः ।

5. विरोधाभासेन दिनदिगार्थयोग्यपदस्तु दनिरिन्दुर्धं भवति ।

‘यच्च किञ्चिज्जगत्सिन् दृश्यते श्रूयतेऽपि वा ।

अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः’ इति ॥ ५ ॥

एवं सर्वस्य ब्रह्मात्मकत्वमुक्तम् । अथ तद्विद्ः सांप्रतिकं प्रयोजनमाह—

मू. यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

इति । ब्रह्मविन्माहात्म्ये’विशेषघोतनाय तुल्यः । सर्वाणि भूतानि ब्रह्मादिस्वावरान्तानि । अत्रात्मशब्दः सङ्कोचकामावात् प्रकरणादर्थस्वभावाच्च सर्वान्तरात्मविषयः । पृथग्व्यादि-
भिर्ध्रियमाणमपि तन्मुखेन परमात्मन्यवस्थितमित्येवकाराभिप्रायः । अनुपश्यति अनुस्यूतं
विशदं निधायति । सर्वभूतेषु चात्मानमिति व्याप्तिमात्रपरम् । तस्य तैर्धार्यत्वामावात् । स
इति प्रतिनिर्देशोऽध्याहार्यः । ततो न विजुगुप्सते ब्रह्मात्मकत्वेनानुदृष्टेः सर्वेषु स्वात्मविभूति-
न्यायान् युनश्चिदपि न विजुगुप्सते, कचिदपि निन्दां न करोतीत्यर्थः ॥ ६ ॥

पुनरपि सर्वस्य ब्रह्मात्मकत्वं सामानाधिकरण्येन द्रढयन्’ तथानुदर्शनस्य सद्यः
शोकनियतकृत्वमाह

मू. यसिन् सर्वाणि भूतान्यात्मैवामृद्विजानतः ।

तत्र को मोहः कदशोक एकत्वमनुपश्यतः ॥ ७ ॥

इति । यसिन् प्राणिधानसमये । विजानतः स्वतन्त्रपरतन्त्रवस्तुभेदं सम्यगुपदिष्टेन मार्गेण
ज्ञानेन विविच्य जानतः । आत्मैव सर्वाणि भूतान्यभून् परमात्मैव सर्वविशिष्टः प्रतीत
इत्यर्थः । देवोऽहमित्यादिवन् लोकवेदमर्यादया शरीरात्मभावेन जगद्ब्रह्मसामानाधिकरण्ये
सम्भवति बाधोपचारस्वरूपेभ्यादिपक्षा बहिष्कार्याः । तत्र तदा । को मोहः स्वतन्त्रात्मब्रमादि-
लक्षणो मोहो न सम्भवतीत्यर्थः । कः शोकः परविभूतिमूले सर्वस्वित्तिर्ममत्वसिद्ध्या
पुनर्भरणराज्यदूषणादावपि न कश्चिच्छोकः स्यादित्यर्थः । यथाह—

‘अनन्तं च मे वित्तं यस्य मे नास्ति किञ्चन ।

मिथिलया प्रदातामां न मे किञ्चिन् प्रदद्यते ॥’

इति । एकत्वमनुपश्यतः सर्वविशिष्टवयमनुपश्यतः । न सद्यमेकशब्द एकव्यतिरिक्ताभावपरः ।

‘इशा वास्यमिदं सर्वं’ मिति श्रुत्यासत्त्वेन प्रकान्तस्य कस्यचित्त्वेनचिदपि बाधभावात् । सर्व-
भेदमित्यात्ववेदनावेदनयोः कथंचिदपि तादृशैक्योपदेशादिप्रवृत्त्ययोगाच्च । न चासौ परस्पर-
विरुद्धानां स्वरूपैक्यप्रतिपादकः, सर्वव्याघातोत्सादने स्वरूपसमत्वविवेकादिविद्वत्प्रसङ्गात् ।
विशिष्टैक्यविवक्षा तु सर्वप्रमाणानुगुण्यात् भाव्यते । ततोऽपि वरमव प्रवृत्तसामानाधिकर-
ण्यनिर्वाहानुगुणसम्बन्धविवक्षा । प्रयुज्यते हि सम्बन्धविशेषविवक्षया राममुग्रोद्ययोरैक्यमि-
त्यादिपदेकशब्दः । एतौ च श्लोका यद्यपि मुक्तविषयतया नेतुं शक्यौ, तथाऽपि
पूर्वानुगुण्यान्मुमुक्षुप्रशंसार्थत्वमुचितम् । ततश्च वैश्यातिशयविवक्षया ज्ञानजन्यज्ञानेन तन्म-
लोपासनात्मकज्ञानेन दर्शनवाचोयुक्तिः । समाधिविशेषफलभूतस्त्वयतनसाक्षात्कार उपायत्वे-
नाभिहितत्वान्नान्न संक्षयनीयः । मोक्षोपायोपदेशपरेषु सर्वेषु वाक्येषु दर्शनशब्द उपासनविषय
इति शारीरकभाष्ये प्रत्यवादि ॥ ७ ॥

पुनरप्येनमीशोशितव्यतत्त्ववेदिनं वेदितव्यविशेषशोधनेन च विशिनष्टि

मू. स पर्यगाच्छुक्रमकाममव्रणमस्त्राविरं शुद्धमपावविद्धम् ।

कविर्मनापी परिभूःस्वयंमूर्याथातथ्यनोऽर्थान्यदधाच्छधर्ताभ्यःसमाभ्यः ॥८॥

इति । सः सर्वभूतान्तरात्मभूतब्रह्मदर्शी पर्यगात् प्राप्नुयात् इत्यर्थः । ‘ब्रह्मविदामोति परमिति
भ्यायान् । समाधिलब्धेनानुभवेन प्राप्तवानिति सिद्धानुवादे वा । ‘अत्र ब्रह्म समस्तुते’
इतियन् । शुक्रम, अवद्रातं स्वप्रकाशरूपम् । अकामम् सर्वशरीरकमपि कर्मशरीररहितम् ।
अत एव अव्रणमस्त्राविरं च । शुद्धम् अनामानाज्ञानादिदोषम् । आपविद्धं अज्ञानादिकार्य
कारणभूतपुण्यापुण्यरूपकर्मानालिङ्गमित्यर्थः । ‘न मुक्तैर्न दुष्टैर्न’ मित्यारम्भः । सर्वे पाप्मानो
ऽतो निवर्तन्ते’ इति हि निगम्यते । एवमशेषदृष्ट्यन्वर्ताकः परमात्मा मुमुक्षोः प्राप्यः प्रापक

उपास्यश्च स्यात्^१ । स इत्युक्तं ब्रह्मविदं सर्वार्थदर्शित्वेन^२ विशिनष्टि—कविः क्रान्तदर्श^३ ।
 व्यासादिनृत् परतत्त्वतद्गुणबोधनानुगुणप्रवचनमिति वाऽर्थः । मनस ईशित्वा बुद्धिर्मनीषा
 तद्वान् मनीषी, अभ्यासवैराग्याभ्यां^४ निगृहीतान्तःकरण इत्यर्थः । परितो भवतीति
 परिभूः, विद्वान्तरवतः सर्वानतिक्रम्य वर्तते । कामक्रोधलोभादीन् दुर्जयानरातीनभिभवतीति वा ।
 स्वयम्भूः^५ अन्यनिरपेक्षसत्ताकः नित्यात्मस्वरूपदर्शति यावत् । याथातथ्यतोऽर्थान् व्यदधात्
 परमपुरुषार्थतदुपायतद्विरोधिप्रभृतीन् सर्वान् पदार्थान् यथावद्विविच्य हृदयेन धृतवान् ।
 शाश्वतीभ्यः समाभ्यः यावद्भ्रमप्राप्ति सर्वप्रत्यहृदयमनार्थमिति भावः । यद्वा प्रथमान्तं च द्वितीयान्तं
 च पदजातं क्रमान् परावरात्मविषयतया व्याख्येयम् । तदा शुक्रमित्यादिकं सर्वोपाधिनिर्मुक्त-
 परिशुद्धजीवपरम् । तमपि च सः परमात्मा पर्यगान् परितो व्याप्य स्थितः । कविरित्यादिकं
 गुणमम् । याथातथ्यत इत्यादि । अर्थान् कार्यपदार्थान् शाश्वतीभ्यः समाभ्यः यावद्विलय-
 मवस्थानुं याथातथ्यतो व्यदधान् न पुनरैन्द्रजालिकवत् केवलं प्रकाशितवान् ॥ ८ ॥

एवं विचित्रशक्तिपरमात्मविषयां कर्माङ्गिकां विद्यामुपादिदयानन्तरं केवलकर्मविलम्बिनः
 केवलविद्यामलम्बिनश्च निन्दन् वर्णाश्रमधर्मानुगृहीतया विद्ययैव निःश्रेयसावाप्तिमाह

मू. अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

इत्यादिना^१ । ये, भौगैश्वर्यप्रसक्ताः । अविद्यां कर्म, ज्ञानविधुरकर्ममात्रम् ।

‘अविद्या कर्मसंज्ञान्या तृतीया शक्तिरिष्यते’

इति हि सम्यक्ते । उपासते एकान्तमनसोऽनुतिष्ठन्तीत्यर्थः । अन्धं अनिगाढम् तमः अज्ञानम् ।
 विवर्णाभिप्रायान्तराधिकं नारकं तमो वा । केवलकर्मनिरस्तानां दुःखानुवृत्तिमधीयते
 चार्धवर्णिकाः

१. भद्र कू. भा. “एवंभूः परमात्मा प्राप्यः प्रापकः उपास्यश्च यस्य ते ब्रह्मविदं
 विशिनष्टि—”

‘अत्र “उपास्यश्च” इत्यस्य स्थाने “उपास्यश्च” इति कू. गंधो.]

एतदनुगारेण “उपास्यश्च यस्य ते स इत्युक्तं ब्रह्मविदं” इति चे, भा. पाठं श्रीरत्नरामानुज-
 गुणयः अन्यदन्ते ।

२. एतदनुगारेण सर्वकर्मप्रत्ययमस्मारिकेति प्रतीयते । एतदभावे कू. भा. वा उपपार्थस्य
 कृत्स्नमपराधस्य भवितुमर्हति । प्रतिविशेषणं सर्वार्थदर्शित्वेनानुपपादनप्रयोगोऽतिहितः । श्रीरत्न-
 रामानुजगुणयः “सर्वार्थदर्शित्वेन” इति पाठः स्मादिति ।

३. “सर्वः सम्यग्दर्शनो भवति” इति यावत् । १२. १३.

४. “अभ्यासवैराग्याभ्यां तद्विरोधः” । यो. मू. १. १२.

५. भोक्त्रयेत्येतत्तर्कः ।

नदस्य शृणोतीतिवद्धा कथंचित् पञ्चम्यर्थे षष्ठी । इति शुश्रुम एवंप्रकारंमथौष्म ।
ब्रह्मविद्याया दुरवगाहत्वेन निश्शेषग्रहणाशक्यत्वाभिप्रायोऽत्र लिङुक्तमः ॥ १० ॥

अन्यदिति संग्रहेणोक्तं विवृणोति

मू. विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।

इति । यः यथावस्थितोपदेशवान् । विद्यां परमात्मोपासनरूपाम् । अविद्यां तदङ्गभूतकर्मात्मिकां च । एतदुभयं परस्परविरोधप्रसङ्गरहितम् । सह वेदः अज्ञानिनोरनुष्ठेयत्वसाम्यादुभयं सह वेदेत्यविशेषेण वेदनीयतोक्तिः । न पुनर्हं योपादेययोः ज्ञातव्यत्वसाम्यात् । पूर्वमविद्याया निन्दनात्तदौचित्यमिति चेन् तर्हि विद्याया अपि निन्दिततया हेयद्वयसमुच्चयोक्तिप्रसङ्गः । तथा सत्युत्तरवाक्यमपि विघटते

मू. अविद्याया मृत्युं तीर्त्वा विद्यायाऽमृतमश्नुते ॥ ११ ॥

इति । अयमर्थः—अविद्याया विद्याकृत्या चोदितकर्मणा मृत्युं ज्ञानसङ्कोचरूपं मृत्युहेतुं प्राक्तनकर्म । तीर्त्वा निरवशेषमुल्लंघय । विद्याया पूर्वोक्तपरमात्मानुदर्शनरूपया । अमृतमश्नुते एतदमृतमभयमेतद्ब्रह्म इत्यादिषु सर्वदोषरहितत्वेन प्रतीतं परमात्मानं प्राप्नोतीत्यर्थः । अत्रामृतशब्दस्य मोक्षपरत्वेऽपि न पुनरुक्तिः । मृत्युं तीर्त्येत्यस्योपायविरोधिनरणपरत्वात् । अमृतमश्नुत इति

1. अध्याहारपक्षे 'अन्यद्विद्याया । अन्यदविद्याया' इत्येवंपरमित्यर्थः । पक्षान्तरे तच्छब्दश्चाद्यं मोक्षगाथनं कर्मकारणम् । तत् एवंप्रकारं केवलविद्यान्यत्वकेवलविद्यान्यत्वरूपप्रचारविशिष्टमधीप्तेति ।

2. भूतानद्यतनरोधरूपे लिङ्गत्रये आद्यबोद्धेयोरत्र नास्ति बाधः । तृतीयस्य तु, धर्माण्यधोऽनूपरोक्षत्वान्मन्मथेन बाधान् निश्शेषग्रहणानर्हविषयकत्वं लक्षणीयमिति भावः । 'विद्यायाश्चरे' इत्यत्रापि इहमभिप्रायवर्णने मङ्गतमिति भाति ।

3. अर्थे वा. पाठः । अन्यत्र सर्वत्र 'निन्दितायाः' इति । तत्र 'विद्याया अपि निन्दितायाः हेयद्वयसमुच्चयेन तद्विशिष्टा या उक्तेः तन्मङ्गलः' इति कथञ्चिदन्वयो बाध्यः ।

4. अर्थे कृ. पाठः । अन्यत्र 'अविद्याया' इति नास्ति ।

5. अर्थे वा. पाठः । अन्यत्र 'ज्ञानसङ्कोचरूपं' इति पृथक्प्रदर्शनेन ।

6. 'ज्ञानसङ्कोचरूपमृत्युहेतुं' इत्यत्र पाठान्तरेण भाव्यमिति भाति । यथाधुने अविद्यायाः गंगारलद्वन्द्वहेतुत्वप्रतीतिः । "मृत्युं विद्यायाग्निरतिबन्धकभूतं पुण्यपातरूपं प्राक्तनं कर्म तीर्त्वा निरवशेषमुद्धृत्वा" इति कृ. भा. पाठः ।

धर्माद्ये च लघुयिदन्ते—“अविद्याया कर्मणा मृत्युं ज्ञानोत्तरानिविरोधि प्राचीनं कर्म” इति ।

“ज्ञानमिदोऽप्यन्तमव्ययम् । तस्य मङ्गलः अद्वयराधेयानिश्चयराहित्यम् । तदुपम्य मृत्युहेतुः । ज्ञानोत्तरानिविरोधेन कर्महेतु ज्ञानानिष्ठानिहेतुत्वेनोक्त इत्येवार्थमेवेति धारण्यमानुजमुनयः ।

प्राप्तिविरोधिनिवृत्तिलाभोक्तैः । अतः 'अविद्यया मृत्युं प्राप्य स्थितं' इति व्याचक्षणां निर्वाधं पदवाक्यस्वारस्यमुपबृंहणं च प्रस्मृत्य स्वाविद्यया स्वयमेव मृत्युं प्राप्य स्थितः ।

एतदेव वाक्यमनुसंहितं वैष्णवे पुराणे

‘इयाज सोऽपि सुबहून् यज्ञान् ज्ञानव्यपाश्रयः ।

ब्रह्मविद्यामधिष्ठाय तत्तु मृत्युमविद्या ॥’

इति । इह त्वविद्याशब्दः प्रकरणादौचित्याच्च विद्याङ्गकर्मविषय इत्यपि भाष्यकारैः ‘अत्रा-
विद्याशब्दाभिहितं वर्णाश्रमविहितं कर्म’ इति ‘मृत्युतरणोपायतया प्रतीताऽविद्या विद्येतरद्विहितं
कर्मैव’ इति च । विद्यां पर्युदम्यन्नमविद्याशब्दः क्षत्रियाद्विपयब्राह्मणशब्दादिवदासन्नत-
दनन्तरवृत्तिरङ्गकर्मविषय इति भावः । एवं

‘तपो विद्या च विप्रस्य निःश्रेयसकरानुभौ ।

तपसा कल्मषं हन्ति विद्ययाऽमृतमश्नुते ॥’

इत्याद्युपबृंहणान्यपि सुसङ्गतानि भवेयुः ।

ये पुनरिह विद्याकर्माख्यसाधनद्वयसमुच्चयं मृत्युतरणामृतत्वप्राप्तिरूपसाध्यद्वित्वं च
वर्णयन्ति, तेषां कर्मज्ञानयोरङ्गाङ्गिभावं विद्ययैव मृत्युतरणं च व्यक्तं प्रतिपादयद्भिः श्रुतिस्मृति-
सूत्रगणैर्यथाभाष्यमुत्तरं देयम् । विष्णुसमुच्चयवादेऽपि यथाभागं संज्ञिपत्योपकारकत्वसम्भवे
गत्यन्तरगमनिका नीतिविद्धिर्न सम्मन्यते ॥ ११ ॥

तदेवमुपास्य परमावृत्तत्वे साङ्गतदुपासनरूपं च परमहितं परमपुरुषार्थपयन्तमुपदिश्य
अनन्तरं लिभिः श्लोकैः प्रतिबन्धनिवृत्तिपरब्रह्मानुभवहृत्पयोः फलपर्वणोः समुचित्यानुसन्धानं
विद्याङ्गत्वेनोपादेयमित्युच्यते । तत्र प्रथममेकैकमात्रानुसंधानं निन्दितं

1. तरतिः ध्रुवा उद्धनस्य शब्दः । लक्षणया तु ‘व्याकरणं तीर्थः’ ‘वेदान्तं तरति’ इत्यादी
प्राप्तिः । कृत्स्नाध्ययनप्रतिपत्तये हि तत्र उद्धनचची शब्दो गौणतयैव प्रयुज्यते । न च सुत्यावगमभेदे
लक्षणिकार्थपरिमह उचित इति पदस्तरस्यम् ।

* व्याकरणवेदान्तादेस्तोपादेयवाचिपदसमिव्याहारेण तत्र प्राप्त्यर्थत्वम् । अत्र तु ह्यार्थमृत्यु-
पदसमभिव्याहारात् उद्धनार्थत्वमेवोचितमिति कथयस्वस्वरस्यम् । एवं ‘उभयं सह’ इत्युभयत्र तात्पर्यं
प्राप्यमाने एतानुवादत्वाभ्युपगमः स्थित इत्यन्वाहारश्च दोषः । एतदभावे स्तरस्य रक्षितं भवति ।

प्रस्मृत्य विस्मृत्य ।

2. किं तदुपबृंहणं यत् प्रस्मृतमित्यत्राह एतदेवेति ।

3. धीभाष्ये जि- श- लुमिद्वान्ते ।

4. वैष्णवमङ्गाङ्गिभावेन । एकमद्वय इतरद्वतीति ।

5. अयमेव सर्वत्र पाठः । “अहतरहन्त्यासाधेयानिश्चक्रेत्याद्युक्तरीत्या यथानां इत्यर्थः” इति

श्रीकृष्णरामानुजमुनयः ।

म. अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।

ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ १२ ॥

इति । 'एतमितः प्रेत्याभिसम्भवितासि' 'पृष्ट्वा क्षरीरममृतं कृत्वा त्मा ब्रह्मलोकमभिसम्भवानी'त्यादिषु ब्रह्मप्राप्तिरूपा सम्भूतिरुक्ता । तां पर्युदस्यन्नयमसम्भूतिशब्दः तदासन्नप्रतिबन्धविनाशमभिधत्ते । 'सम्भूतिं च विनाशं च' इत्यापि ह्यनन्तरमुच्यते । न चात्रासम्भूतिशब्देन सम्भूतेरनुत्पत्तिविनाशो वा प्रतिपाद्यः, अमृतप्राप्तिहेतुतयोक्तयाः सम्भूतेः प्रागभासस्य प्रध्वंसस्य वा मृत्युत्तरणहेतुत्वेन वक्तुमप्युक्तत्वात् । अत्रापि तरतेः प्राप्तिवचनत्वं पूर्ववत् प्रतिशेष्यम् ॥ १२ ॥

म. अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।

इति. शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥

इति । अत्र तच्छब्दः समुचित्यानुसन्धेयतया वक्ष्यमाणद्वितयं वक्ति ॥ १३ ॥

अज्ञाप्यन्वदित्युक्तं विष्टृष्यन् विद्याङ्गमुभयानुसन्धानमाह

म. सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।

इति । तस्यैव फलप्रदर्शनेनावश्यकर्तव्यतां स्थापयति

म. विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥ १४ ॥

इति । अनुसन्धीयमानेन विनाशेन प्रतिबन्धमपोह्य सम्भूत्याऽनुसन्धीयमानया ब्रह्म प्राप्नोति । सम्भूतिविनाशानुसन्धानरूपेऽग्रे स्तुत्यर्थं यथोचितमङ्गिफलनिर्देशः । यद्वा विनाशेन मृत्युं तीर्त्वेति पूर्वोक्तसरूपशब्दे विरूपार्थपरिहाराय विनाशशब्देन मानदग्मादीनां, हिंसास्तेयादीनां षट्पिण्डेन्द्रियगृहीनां च विनाशो विवक्षितः । अतो विरुद्धनिवृत्तिरूपाङ्गमेवमेव समाधिविरोधिपापमपाहृत्य समाधिनिष्पत्तिरूपब्रह्मसम्भूत्या तदेवाश्नुते । अत्र सम्भूतिविनाशशब्दाभ्यां शष्टिफलत्वादिविवक्षया मृत्युत्तरणामृतप्राप्तिरूपफलविभागवचनस्यौचित्यल्लोऽपि नोपलभ्यते ॥ १४ ॥

अर्थे च पदार्थान्तसाक्षब्रह्मविद्यानिष्ठस्यानुसन्धेया मन्त्रा उपदिश्यन्ते । तेषु च पृषादिशब्दाः सर्ववाच्यं परमात्मानमनुसन्दधतां तत्तदेवनाम्नाख्यासाङ्गाङ्गास्तत्पर्यन्ताः । अतः

1. सं. 'इत्यन्तरमेवोच्यते' ।

2. मनें बी. पठः । अन्यत्र 'गङ्गावर्गनिष्ठम्' इति । अत्र गङ्गावचन्यः द्विष्टः ।

3. तस्यैवशब्दरूपम् ।

4. अस्त्युदस्यनेत्यदिशब्दमप्युक्तवान् । 1 1 32.

5. 'गङ्गावर्गनिष्ठोऽपि त्रैलोक्यः' इति व्यासः । 1 2 29.

हि यमसूर्यादिशब्दानामेकविषयत्वं स्वरसावगतं तथा सत्येवोपपद्यते । तत् प्रथमेन मन्त्रेण
पूपशब्दविवक्षितं भगवन्तं प्रति प्रस्तुतां समाधिप्रतिबन्धनिवृत्तिं प्रार्थयते

मू. हिरण्येन पात्रेण सत्यस्यापिहितं मुखम् ।

तत् त्वं पूषणपुत्रेण सत्यधर्माय दृष्टये ॥ १५ ॥

इति । सत्यशब्दोऽत्र जीवपरः । 'सत्यं चानृतं च सत्यमभवत्' 'अथ नामधेयं सत्यस्य
सत्यं प्राणा वै सत्यं तेषामेष सत्यम्' इत्यादिषु जीवेऽपि तत्प्रयोगात् । तस्य मुखं
अनेकेन्द्रियाद्यष्टम्भतया मुखवदवस्थितं मनः हिरण्येन पात्रेणापिहितम् रागात्मकतया
हिरण्यसदृशेन रजोभयेन पात्रेण परमात्मविषयवृत्तिप्रतिरोधकेन छादितम् । हृदि निहिते
परमात्मविषये निरुद्धवृत्तिकमित्यर्थः । रजःकथनं तप्तसोऽप्युल्लक्षणम् । हिरण्यशब्देन
कर्माधीनभोग्यवर्गप्रदर्शनम् । तत् जीवस्य मुखस्थानीयं मनः । पूषन् आश्रितपोषणस्वभावः ।
अपावृणु निरस्तपिधानं बुरु । कस्य हेतोः । सत्यधर्माय दृष्टये सत्यस्य जीवस्य धर्मभूताय
पूर्वोक्तब्रह्मानुभवदर्शनायेत्यर्थः ॥ १५ ॥

पुनरपि तथा दृष्ट्या द्रष्टव्यं विशिष्यन् दृष्ट्या गुणमभ्यर्थयते

मू. पूषत्केर्षे यम सूर्यं प्राजापत्य व्यूहं रश्मीन् समूहं तेजः ।

यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषस्तोऽहमसि ॥ १६ ॥

इति । एकर्षे अद्वितीयास्तीन्द्रियद्रष्टा । यम सर्वान्तर्यामिन् । सूर्यं स्वभक्तबुद्धीनां सुष्ठु प्रेरकः ।
प्राजापत्यं प्रजापतिप्रसूतस्य सर्वस्यान्तर्यामिन् । अविवक्षितप्रत्ययार्थो वा प्राजापत्यशब्दः ।
प्रजानां पत इत्यर्थः । व्यूहं रश्मीन् समूहं तेजः स्वस्वरूपप्रकाशानौपयिकान्^१ स्वोपप्ररश्मीन्
व्यपोहं प्रभात्मकं च तेजः समूहीकुरु । यत् आदित्यवर्णमित्यादिप्रसिद्धम् सर्वेभ्यः कल्याणे-
भ्योऽतिशयितकल्याणं शुभाश्रयभूतं ते दिव्यं रूपं तत् पश्यामि । अत्र वर्तमानव्यपदेशः
उत्तरवाक्यवत् तात्कालिकानुसन्धानानुवादः । प्रार्थनाप्रकरणापरोधे तु व्यत्ययेन पश्येयमिति
लिङ्गर्थो "प्राह्य इत्यपुनरुक्तिस्तदासाधारण्यज्ञापनार्थम् । सदा पश्यामीति वा निरुपाधिक-

1. 'एकस्मिन् पश्यतः' इत्यत्रोक्तब्रह्मानुभवरूपदर्शनाय ।

2. अर्थं ता. पाठः । अन्यत्र 'प्रकाशानौपयिकान्' । अद्यान्वयः ६३८ : । कृ. भा. "भारतीय-

दिव्यरूपादंगनानुगुणान् स्वोपप्ररश्मीन् व्यूहं व्यपोहं विषयमेतर्धः ॥"

शेषत्वानुगोक्तिः” । अथान्तरात्मनोऽहंग्रहेणानुसन्धानमाह ‘योसावसौ पुरुषःसोऽहमस्मि’ इति । यीप्साऽत्यादस्यञ्जनार्था । यद्वा -

‘योसावतीन्द्रियग्राहः सुक्ष्मोऽव्यक्तस्सनातनः ।

सर्वभूतमयो ऽचिन्त्यस् एष स्वयमुद्भूतः ॥’

इत्यादिवाक्यच्छायया यत्तच्छब्दाभ्यामदःशब्दौ विमज्ज्यान्वेतयौ । सर्वातीन्द्रियप्रमाणसिद्ध-
त्वद्योतनार्था वा । पुरुषः पूर्णत्वपूर्वसत्त्वादिगुणकं आदित्यवर्णविग्रहविशिष्टसर्ववैदप-
ठितानन्यपरपुरुषसूक्तादिप्रसिद्धो महापुरुषः । सोऽहमस्मि अहंशब्दोऽत्र जीवद्वारा तदन्तरात्म-
पर्यन्तः । अत एवास्मीत्यपि प्रत्यमूपस्त्वविशिष्टे परमात्मनि विश्राम्यति । ‘अस्मद्युत्तम’ इत्ये-
तावदेव अनुशिष्टम् । न पुनरसच्छब्दस्य प्रत्यगात्मद्वारा परमात्मपर्यन्ततापामुत्तमनिवृत्तिः ।
एवं तत्त्वमसीत्यादिप्यसिद्ध्यो निर्वाणः । तत्रापि ‘युष्मद्युपपदे’ समानाधिकरणे स्थानिन्यपि
मध्यमः’ इत्येतावदेव हि स्मर्यते । न तु युष्मच्छब्दस्य स्वाभिमुखचेतनद्वारा तदन्तर्यामि-
पर्यन्तत्वे मध्यमनिवृत्तिः । लोके तु अहं त्वमस्मि, त्वमहमसीत्याद्युपचारेपद्मेऽन्यानुसारेण
मध्यमोत्तमयोर्व्यवस्था । तद्वदत्रापि व्यवस्थोपपद्यते । जडैद्यविषययोरेवाल युष्मदसच्छब्दयो-

1. अयं चिह्नितो भगः बी. दर्जं सर्वत्र एवं पठ्यते । अनन्दयः एतुः ।

“प्राशः । श्वा पदयामीति वा निरुपाधिकशेषत्वानुगोक्तिः । त इति पुनरुक्तिस्तद्वशाधारम्य-
हानार्थम्”

इति पाठो मयिदुर्महतीति भाति ।

बी. पुनः “प्राशः । ‘तं’ इत्यस्य पुनरुक्तिः तदभावात्पञ्चानार्थम् । तदर्थं मदा इत्यामीति वा
निरुपाधिकशेषत्वानुगोक्तिः” इति पाठं निवेदयति । पुनः शोधनिकायाम्—

“अथवा ‘तत्र वर्तमानव्यवदेश उत्तरवाक्यवत् तात्कालिकानुबन्धः । मदा पदयामीति वा निरुपाधिक-
शेषत्वानुगोक्तिः । प्रायेणाप्रकरणानुरोधे तु व्यत्ययेन पदयममिति सिद्धं प्राशः । न इत्यस्य
पुनरुक्तिस्तदभावात्पञ्चानार्था’ इति पठोऽस्तु ।”
इत्याह ।

‘तदर्थं’ इति तात्त्विकेन पाठेन भवितव्यम् । गच्छेन्नदोषाः प्रकृत्या अन्ते ‘सदा’ इति पाठितः
ज्ञानः । तस्मात् ‘सदा’ इत्यत्र स्थाने ‘तदर्थं’ इति पाठित्वा दर्शनमात्रे तदर्थमिहार्थं प्राश इति श्रीरक्त-
रामानुजमुनयः ।

2. तत्त्वमसिन्द्रियः ४ ३२—‘पुरुषशब्दस्य परमात्मनि पुरिषशब्दार्थत्वपूर्वगद्वापुरुषदानादिभि-
र्निर्भिः...

शाहरं रत्नाभन्तम् ४ ३२—‘पुरुषः पुरिषयनात् पूर्वशब्दा’ ।

निष्पन्नम्—‘पुरुषं पुरिषय इत्यादिशब्दात्’ । 1- 13.

‘पुरुषः पुरिषादः पुरिषायः । पूर्यन्ते’ । 1 ३.

मत्पुनरन्तर्गतम्—‘पुरुषं बहु गन्तोति’ ददाति ।

रूपसत्त्वेन सूक्ष्मदाभिप्रेतत्वात् । भाष्ये तु तत्त्वमसिनिरूपणावसरे 'नात्र किञ्चिदुद्दिश्य किमपि विधीयते' इत्युक्तिरप्राप्तांशनिषेधाभिप्राया व्यक्ता, उपसंहारस्वोपपादनत् ।

ये पुनस्तत्त्वमसि, सोऽहमस्मीत्यादिषु कार्यकारणोपाध्याकारविधूनेन निर्विशेषस्वरूपैक्यं वाक्यवेद्यमाहुः, तेषामसिबद्धस्मिरपि खण्डकः । श्रोतार्यनुसन्धातरि च युष्मदस्मदी हि परित्यक्ते । न ह्यसिना कश्चिदप्रतिबोधनीयः न च कश्चिदसिना विशिष्यानुसन्धेयः । विधूनीयोपाधिविषयस्युत्पत्तिमच्छब्दसन्निधिमालोपजीवनेन क्वचिन्मध्यमोत्तमसम्पत्तिरिति चेत्—ततो वरमपरित्यक्तप्रवृत्तिनिमित्तमस्माकं निर्वहणमनुसर्तुम् । सन्मात्रस्यांशिर्नोऽशद्वयविशिष्टता-प्रतिपादनं घटतामपि, 'सन्मात्रविवक्षायामत्र वाक्ये त्वमहम्भावयोगात्, त्वंताऽहन्ताविशिष्टं सदिति विशिष्टविवक्षायामपि प्रथमपुरुषोपनिषत्प्रसङ्गात्, हृदययोश्च युष्मदस्मदर्थयोर्मूर्तिखण्डांशे मणिक इव घटद्वारावाकारयोः सदर्शभूतेश्वराकारेऽपि समन्वयायोगात्, त्वमहमर्थयोः संचाद्या-कारस्य नित्यप्रतिपन्नतया विशेषतोऽनिर्देश्यत्वादननुसन्धेयत्वाच्च न कथंचिदपि तत्त्वमसि सोऽहमस्मीत्यादेर्निर्वाहः शक्यः । दृष्टिविधिस्तु मोक्षार्थविद्यासु वेदान्तवादिना नास्तीक्रियते । यद्यप्यत्र 'त्वं राजाऽसि, अहं राजाऽस्मि' इत्यादिवत् तादधीन्याद्युपचारविवक्षया मध्यमोत्तमयोः सामञ्जस्यम् । तथाऽपि लोकवेद्योः चेतनपर्यन्तदेवमनुष्यादिव्यवहारस्याप्येन जातिगुणशब्द-गतिलाभात्तदुपेक्षा । नन्वेवं पुरुषाख्यस्थेतरात्मसामानाधिकरण्यकृत्यं परित्यज्य 'योसांवसौ पुरुषः सोऽहमस्मी' ति परिशुद्धस्वरूपमात्रानुसन्धानपरमिदं वाक्यमस्तु । मैवम् । तत्त्वमसि, त्वं वा अहमसि इत्यादिषु तदनुपपत्तेरत्रापि कृतमानन्यायतया तथैवाऽनुसन्धानस्यौचित्यात् । ब्रह्मात्मकोऽहमसि इति परविद्याब्रह्मभूतत्वात्मानुसन्धानपरत्वेऽपि तच्छब्देन तादधीन्यादिकं लक्षणीयं स्यात् ॥ १६ ॥

अनन्तरं तु परिशुद्धात्मस्वरूपमुच्यते

मू. वायुरनिलममृतम्

इति । विद्याकर्मानुसारेण तत्र तत्र गन्तुत्वाद्वायुः । 'नित्यनरहितत्वात् कचिदपि व्यवस्थित-त्वाभावाच्चानिलम् । अमृतं म्रियमाणेऽपि देहसन्ताने स्वयममृतम् । इदं विजरत्नादीनामप्यु-

१. युष्मदस्मदभ्यां सन्मात्रस्य वा विवक्षा, त्वन्ताऽहन्ताविशिष्टस्य सतो वा, तादृशितस्य सदशभूत-त्वंश्वरस्य वा, त्वमहमर्थयोरेव वा इति चतुर्धा विकल्पाविशेषलक्षणेन दृश्यति मन्मात्रविवक्षायामिलादिना ।

२. वी. 'वेदान्तवेदिना' ।

३. प्राकृतकार्यवर्गकत्वं स्वरूपतो विलयापरपर्यायनित्यनरहितत्वात् देहादिशरीराणामपि अधिकृत्येन तत्र क्वापि नियमेन कस्याभावाच्च' इत्यर्थः । नित्येयम् इति हि त्र्यंशे अदर्शनमुच्यते । अदर्शनमेव च मासो विलय इति ।

अचेतनहृत्काररहितत्वं नित्यनरहितत्वमिति शरीररामानुजमुच्यते ।

पलक्षणम् । परिशुद्धजीवविषये प्रजापतिवाक्ये 'विजरो विमृत्युर्विशोक' इत्यादिसहपाठात् ।
अत्र 'वायुधान्तरिक्षं चैतदमृतमित्यादिपरामर्शाद्वाधादिशब्दानां भूतद्वितीयविषयत्वं न
शङ्कनीयम् । पूर्वापराभ्यामसङ्गतेः । यद्यप्यमीषां परमात्मविषयत्वं विशिष्टवृत्त्या योगतो वा
युज्यते, तथाऽपि वरमिह नन्धरस्य देहस्यानन्तरं वचनात्तद्व्यावृत्तप्रत्यगात्मपरत्वम् । प्राण-
विषयत्वेऽप्यत्र मन्दं प्रयोजनम् । श्वेताश्वतरीयाश्च 'भोम्यभोवतुनियन्तूणां विवेचने भोक्तृश-
ब्दविवक्षितप्रत्यगात्मानममृतशब्देनामनन्ति

‘क्षरं प्रधानममृताक्षरं हरः क्षरत्मानावीशते देव एकः’

इति ।

‘क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याऽविद्ये ईशते यस्तु सौम्यः’

इति च ।

एवं प्रत्यगात्मस्वरूपस्य 'न जायते म्रियते वा विपश्चित्' इत्यादिप्रसिद्धममृतत्वमभिधाय
श्वेताश्वतरीस्य मृतत्वमवश्यम्भावीत्याह

मू.

अथेदं भस्मान्तं शरीरम् ।

इति । प्रकृतादर्थादर्थान्तरविवक्षयाऽप्राधशब्दः । आत्मोत्क्रमणानन्तर्यार्थो वा । कर्मवश्य-
कार्त्स्न्यपरो वा । तथा च स्मर्यते

‘गङ्गायां सिक्ता धारा यथा वर्णयति वासवे ।

शयया गणयितुं लोके न व्यतीताः पितामहाः’ ।

इति । 'ब्रह्मादिषु' 'मर्त्येणु' इत्यादि च । इदमिति विशेषणभौधरशरीरत्वेन नित्यत्वेन च
प्रमाणसिद्धानां व्यवच्छेदार्थम् । भस्मान्तमिति संस्कारमातव्यञ्जकम् । 'कीटान्तत्वादेरन्यत्र
प्रसिद्धस्योपलक्षणं वा । शरीरशब्दे व्युत्पत्तिमिमतानुसारे विदारणस्वभावत्वं गम्यते ।

एवं 'भोक्ता भोम्ये प्रेरितारं च मत्वे'ति क्रमेण चिद्विद्वेकमुक्त्वा प्रेरितारं प्रकृतं
महापुरुषं प्रणवेनोपादत्ते

मू. ओम्

इति । यथाऽऽमनान्ताथर्वणाः 'यः पुनरेतं त्रिमन्त्रेण ओमित्येतेनैवाक्षरेण परं पुरुषमभिधायति'
इति । उक्तं च योगानुशासने 'त्रैलोक्यकर्मविपाकशायरपरामृष्टः पुरुषविशेष ईश्वरः । स पूर्वपा-
मपि गुरुः कालेनानवच्छेदान् । तस्य वाचकः प्रणव' इति । आह च सर्वज्ञः

1. वा. 'भोम्यभोम्य...'

2. 'किमिदं भस्ममर्त्येण' इति धामयन्ताप्रतिपदपुनरोक्तेन कस्यापिनेपवित्पण्योपनमभिधेयाह
चरन्ते' । वा. व्याख्यातम् ।

‘ओमित्येवं सदा विप्राः पठन् ध्यात केशवम्’

इति । स्वयं चागायत्

‘ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन्’

इति । एवं सर्वेऽल द्रष्टव्यम् ।

अथ क्रतुरूषिणं भगवन्तं ज्ञानयज्ञगोचरमभिमुखीकुर्वन्स्तदनुग्रहं याचते

मू. क्रतो स्मर कृतं स्मर

इति । क्रतो कृत्वात्मक । यथाऽहं ‘अहं क्रतुरहं यज्ञः’ इति । ‘यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति’ ‘स क्रतुं कुर्वति’ ‘एवंक्रतुर्ह’ इत्यादिविवातापि प्रकरणादेव क्रतुशब्द उपासनपरो वा । तद्विचारे तु भगवति तच्छब्द उपचारात् । स्मर सानुग्रहया बुद्ध्या विषयीकुरु । ‘ज्ञेहपूर्णेन मनसा यत्नः स्मरसि केशवे’ तिवत् । उक्तं च भगवता ‘स्थिते मनसी’त्यारभ्य,

‘ततस्तं त्रियमाणं तु काष्ठापापाणसन्निभम् ।

अहं सरामि मद्भक्तं नयामि परमां गतिम्’ ॥

इति । सर्वदा सर्वं साक्षात्कुर्वतः सत्स्वचनमिह पूर्वकृतप्रत्यवेक्षणाभिप्रायम् । कृतं स्मरेत्यत्रापि तथैव विवक्षा । मत्कृतं यत्किञ्चिदनुकूलमनुसन्धाय कृतज्ञत्वं मां रक्षेति भावः । एतावदन्तं तत्कृतमानुकूल्यं प्रतिसन्धाय त्वमेव शेषपूरणं कुर्वति वा । सरन्ति हि ‘जायमानं हि पुरुषम्’ इत्यादि । स्वयमप्याह ‘तेषां सततयुक्तानां’ इत्यादि ।

मू.

क्रतो स्मर कृतं स्मर ॥ १७ ॥

इत्यावृत्तिरुक्तार्थे त्वरातिशयात् ॥ १७ ॥

पुनरप्यग्निशब्दवाच्यं भगवन्तं स्वपेक्षितं प्राप्तयेत्याह ।

मू. अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मञ्जुदुराणमेनो भूयिष्ठां ते नमस्कृतिं विधेम ॥ १८ ॥

अग्ने अग्निशरीरक । ‘यस्याग्निः शरीर’ मित्यन्तर्यामिब्राह्मणम् । ‘साक्षादप्यविरोधं जैमिनि’ रिति न्यायादग्रनयनादिगुणयुक्तेति वा । नय प्रवर्तयेत्यर्थः । सुपथा शोभनेन

1. यद्यपि ‘एतावन्तम्’ इति क. ता. पाठः तथाऽपि तस्य लिङ्गभेददुष्कार कू. भा. शत्रुरोधेन शब्दप्रतिनिवेशितोऽयमेव पाठ आदर्शायः । ‘एतावत्पर्यन्तं’ ‘एतावत्’ ‘एतावन्तं’ ‘एतावन्तं चार्त्तं’ इत्यपि पाठोत्प्रेक्षा भवति ।

मात्रेण प्रसक्तुर्महतीत्युक्तिशब्दाभिप्रायः । एवं परतत्त्वतद्विभूतियोगतदुपासनतद्विशेषान्
संगृह्य संहितेयं सम्पूर्णतः ॥ १८ ॥

व्यक्ताव्यक्ते वाजिनां संहितान्ते

व्याख्यामित्यं वाजिक्वत्प्रसादात् ।

वैधामितो विश्वमितं व्यतानीद्

विद्वच्छात्रप्रीतये वेङ्कटेशः ॥

^१अभेदं भोक्तृणामथ च भविनामेव परतां

तथा भेदाभेदं जिनमुगतनीतिं च जगति ।

असम्प्राद्यां मुक्तिं भवभयमलीकं च पृता-

मसावीशेत्यादिर्न कथमनुवाकः प्रतिभटः ॥

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य

श्रीमद्वेङ्कटनाथस्य वेदान्ताचार्यस्य

कृतिषु

ईशावास्योपनिषद्भाष्यम् ।

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥



1. परतत्त्वतद्विभूतिसङ्ग्रहः प्रथमतोऽष्टमन्त्रात्मके आदिभप्रकरणे । यथात् तदुपासनस्य तत्फल-
तदङ्गरूपतद्विशेषस्य च सङ्ग्रहः विद्याविद्याविषयसम्भूत्यसम्भूतिविषयान्त्रिकद्वयात्मके अनन्तरप्रकरणे ।
पुनरपि तदङ्गरूपतद्विशेषसङ्ग्रहः अनुसन्धेयमन्त्रचतुष्टयात्मके चरमप्रकरणे । संहितेयं चरमाध्यायक्या ।
यद्वा चत्वारिंशोन अनेन चरमेणाध्यायेन संगृह्य इयं वाजिसंहिता सम्पूर्णतेति ।

2. तत्त्वहितपुरयार्थानामुक्तविधानां अत्र निरूपणात् अन्यादृशान् तान् श्रुतां सदैवां इयमुपनिषन्
प्रतिकूलेत्याह—अभेदमिति । भेदाभेदमित्यन्तेन चिद्विषय ईश्वरविषयश्च विपर्यय उक्तः । जिनमुगत-
नीतिमिति अचिद्विषयोऽपि । शास्त्रार्थानां मिथ्यात्वविरुद्धपरमयोगदिहिं तर्पतिः । श्रुतीयप्रादेन पुरयार्थ-
विषयो विपर्ययः कण्ठतः हितविषयोऽर्थतश्च प्रतिपादितः ।

ĪSAVĀSYOPANIṢAD-BHĀṢYĀ

(TRANSLATION)

(Benedictory verses)

1. We meditate on Vāsudeva possessed of a multitude of pure and excellent qualities, by whom are being dwelt-in all this conscient and uncounscient.¹

2. The Transcendent Puruṣa, the Lord of all, of innate greatness, the Inner Self of all beings, Himself (eternally) transcending all faults, the One object of all sciences (*vidyās*), the Presiding One of all actions, the Extinguisher of sin, Enjoyable by the freed, the Ready Means, shines at the end of the Saṃhitā of the Vājins.²

3. (The Vedic passage) which is recited with 'All this is fit to be indwelt by the Lord' in the beginning is the instruction in the knowledge of Brahman given by the Guru to his disciple.

4. All (actions) prescribed in the Saṃhitā could be (utilized) on account of separate injunction, for knowledge: for pointing this out clearly is the addition of this (*anuvāka*) at the end of that (*saṃhitā*).

THE BHĀṢYĀ.

There (in the Upaniṣad) at the outset, for the sake of removing the illusion of independence and others (of the individual) who is in the possession of material body, the teacher (keeping in mind this fact) declares the Nature, Existence, and Activity of all things to be under the control of the Lord.

1. Verse 1 Anuṣṭub. Sloka metre.

.. 2 Māṇḍūkya.

.. 3 Sloka metre.

.. 4 Sloka metre.

2. The adjectives used by Śrī Venkaṭanātha in respect of the Puruṣa mentioned in verse 16 have reference to mantras specified below respectively.

i. Sarveśāṇaḥ verse 1.

ii. " " " " " "

iii. " " " " " "

iv. " " " " " "

v. " " " " " "

vi. " " " " " "

vii. " " " " " "

viii. Muktopabhogyaḥ, verse III 4th quarter.

ix. Kṛpī and siddhopyaḥ, verse 15 and 16.

ĪŚA VĪŚYAM IDAM SARVAM
YATKĪṢCA JAGATYĀM JAGAT
TENA TYAKTENA BHUṢJITHĀ
MĀ GRDHĀH KASYASVID DHĀNAM.

WHATSOEVER CHANGEABLE IS IN THIS WORLD, ALL THIS IS FIT TO BE INDWELT BY THE LORD. WITH THAT (WORLD) RENOUNCED ENJOY. COVEY NOT ANYONE'S WEALTH.

Idam : this, (that is) determined by the respective sources of knowledge as other than *Īśvara*, of the form of intelligents and unintelligent.

Īśā : By the Lord. By the all-controlling *Puruṣottama*¹ well-known as entirely different from the soul, in (the passages) "The knower and the ignorant, the two unborn, the Lord and the non-lord" (*Śvet. Up. I, 9*) and others.

vīśyam : Fit to be pervaded is the meaning. Or such as could be made by Himself to dwell in Himself, who is the support of all.² Thus the *Smṛti* says "He everywhere (dwells), and in Him everything dwells, Because of that is He called (*paripathyate*) by the learned, *Vāsudeva*." (*Viṣ. P. I, ii, 12*)

jagatyām : (is) the significator for other worlds also.

jagat : The group of things of the form of the enjoyed (*bhogyā*) and enjoyers (souls), which changes into another state in nature and quality (respectively).³

yat-kīṛṇa : This qualification 'whatsoever' is used in order to affirm that there is nothing whatsoever which has not Him as its Self. (This is) elucidated (thus) : "(They) say that the sense-organs, sensorium, buddhi, *śatva*, brilliance, strength, courage, body and soul have *Vāsudeva* as their self."⁴

But (the objector says), according to the rule "*Rūḍhi* (conventional meaning) overrules the *Yoga* (etymological meaning)", *Īśa* herein mentioned may be *Rudra*, and further because there is no additional word (*upapada*) such as 'All' (which addition if it were

present will affect the *rūḍhi* and it may then designate Viṣṇu well-known as Sarveśvara.)

Not so (we reply). Since, as in the case of the words *Ākāśa*, *Prāṇa* and others used in the sense of the (original) cause (where the *rūḍhi* is annulled), so also here the *rūḍhi* is annulled'; and since the quality of pervading all as well as being the support of all cannot belong to Rūdra who is accepted (i) as not being the cause of all things and (ii) as being bound by Karma on the strength of the passages such as "One only Nārāyaṇa was existent, neither Brahman nor Īśāna" (*Mahopaniṣad* I.) "I am still not free from sin, grant me names" (*Śatapatha Brāhmaṇa*), this word *Īśa* must be accepted etymologically (*yaugika*) as referring to the Lord of all, of unlimited Lordship, Who is well-known as possessing those qualities (of all-supportingness and all-indwellingness and others).

Though on account of there being no mention (here of *Īśa*) as already well-known (as the primal cause), there is a difference in this case from that of *Ākāśa* and other passages, yet because of its use in a quite contrary sense itself there is justification for the rejection of its conventional (*rūḍhi*) sense according to the *Aindri* principle.⁶

Nor is there here the principle of contextual allness' (*svavatram ādhikārikam*), no such limitation being seen.

(If it be said that instead of one perpetual All lord, we may have one *Īśvara*-stream, one All-lord in one cosmic age and another in another age and so on, or else we may have several *Īśvaras*, rulers, at the same time and at all times eternally, but who divide their absolute lordship between themselves by limiting their power to specific regions, we reply):

But the theories of *Īśvara*-stream and multiple *Īśvaras* are rejected by a number of (scriptural) sources of right knowledge, which establish the Lord existing at all the three times (past, present and future) and destining all processes.

It is therefore right that this passage refers to Nārāyaṇa alone who has lordship independent (of others) as the Lord who dwells

in all (or rather in whom all can dwell) proclaimed in the passages "Him the protector of the world, the Lord of Self" (*Tait. Nāra.* XI 25) and others; Who is to be redeclared later on as 'Yasāvasau Puruṣa' (*Īśā.* 16); Who is determined as the parent of Brahminā and Rudra by passages inexplicable otherwise (*i.e.*, which cannot apply to any other god); Who is most famous as the all-indwelling propeller in (the passages); "This is the indwelling self of all beings, faultless, dweller in the highest sky, (*dīya*), the shining one (*dēva*), the One Nārāyaṇa" (*Sub. Up.* VII.) and others; and Who in the passages "He is Brahmā" and "He is Śiva" (*Tait. Nāra.* XI. 26) is mentioned as the substance (*viśeṣya*) of Brahmā, Śiva, Indra and others who are his attributes (*vibhūti*), as in the case of the world in the passage "This (world) is all Puruṣa Himself." This is enough (of refutation) of the objections of that person who does not know the pada-teaching, the pada (*Īśā*) in which there is no place at all for the conventional meaning (*anyarūdhī*), and which is not a compound word.

In this manner having taught the seeker after liberation, the knowledge of (his) dependence on the Lord, he (the teacher) counsels living that has renunciation as its ornament:

TEṆA TYAKTEṆA BHUṆJITHAM. WITH THAT (WORLD) RENOUNCED ENJOY.

tena: with that world which is mistaken as enjoyable;

tyaktena: renounced; because of the perception of its (world's) being exceedingly full of faults, being one with that (world) renounced; *i.e.*, (being one that has renounced the world).

bhūñjithāḥ: enjoy; 'enjoy that group of unprohibited enjoyable (things) which is helpful in supporting the body, which is useful to Yoga' (this) is the import got (*siddhyati*) from the nature of the instruction and from the context (*arthaprakaraṇābhyām*).

Or else it might be construed thus: Enjoy that which has been mentioned as the One in which all dwell, the supremely enjoyable (*niratiśaya-bhogyā*) (Brahman), through the means going to be taught (in the succeeding verses).

kasyasid dhanam: anyone's wealth, wealth belonging to a relative or non-relative.

Mā gṛdhaḥ: do not covet. And Yama says to his servant beginning with (the verse) "In the supreme friend..." "That crooked mind, who is covetous of wealth, that human animal, is not Vāsudeva's devotee."

This renunciation of desire for wealth is to be taken to stand for renunciation of all things other than the supreme Self. Thus does the Smṛti say "(He) who has attachment to the supreme Self and detachment from the non-supreme Self"¹

II. (Now the teacher) says that he, who has learnt as taught in the previous verse (*evam viduṣaḥ*), has to perform the routine and occasional (obligatory prescribed) work,² characterised by renunciation of attachment to fruits and agency and others, through out (his) life :

KURVANNIVITHA KARMĀNI
JĪVĪṢET ŚATAM SAMĀH
EVAM TVAYI NĀNYATHETO STI
NA KARMA LIPYATI NARIḥ

2

THIS (ONE) SHOULD DESIRE TO LIVE A HUNDRED YEARS JUST PERFORMING WORKS. THIS FOR THIS (IT) IS NOT OTHERWISE THAN THIS WORKS DO NOT GET SMEARED OVER MAN.

jīvīṣet : To show that even for the knower of Brahman living till the completion of this knowledge is desirable the desiderative suffix is used (here).

śatam samāh : hundred years : has reference to generality (*prāyika-viśayam*). 'Living a hundred years one should indeed perform works that accord with one's fitness. At no time should there be giving up of works subservient to knowledge' is the meaning. That there is no special reason to say that this passage refers to independent actions which are the means of obtaining fruits, it is said in the *Vedānta Sūtra* "No, since there is no speciality" (III. iv. 13). Another meaning not contrary to the context (*prakarana*) is also mentioned in the next sūtra : "For the sake of praise only (there is) permission" (III. iv. 14). The *Bhāṣya* (of Rāmānuja) runs thus "The word *vā* (is used) for indicating delimitation (*eva*) Since the context (is) that of knowledge (of Brahman) taught in 'All this (is) fit to be indwelt by the Lord...' for the sake of praising (knowledge), this is the permission for performing works always. Because of the power (*māhātmya*) of knowledge, even though one is performing works always, one is not stained by them : in this manner knowledge is praised. And the rest of the passage, "Thus for thee; it is not otherwise than this : works do not get smeared over man" shows this alone."

tvayi : for thee, who are fit for Brahma-vidyā.

evam : Thus alone is the thing (that is) to be practised :

1. Untraced quotation.

2. *Nitya-nimittika* duties according to one's *varṇa* and *āśrama*.

Iti anyathā nāsti: (It) is not otherwise than this: this is said negatively for the sake of confirming (the previous positive statement regarding doing works which are imperative through out life).

Now (if it be asked) will there not accrue bondage to the knower of Brahman, since there is the performing of works, (the teacher) says: Works do not get smeared over man. In the case of the man, the Brahman-knower, under reference, according to the "principle of separate injunction" (as taught in the sūtra) "But Agnihotra and others (are to be performed) for that purpose (of knowledge) alone, since that is (so) seen (in the Upaniṣads)" (IV. i. 16), actions do not become the causes of results such as *svarga* and others. There is no possibility of a discriminating desireless man wittingly undertaking to do works as means to pleasures which are not useful for knowledge and to do forbidden works. For (such of) those that may arise there will be the expiation (*niṣkṛti*) according to his fitness, on the strength of the text: "If one is not free from bad conduct... (one will not attain Brahman)" (*Kaṭha-Up.* II. 24).

(If it be said that as taught in the *Tadadhiḡamādhikaraṇa* V. S. IV. i. 13, Brahman-Vidyā is so powerful as to prevent any works from staining man, and therefore no expiation is needed, we reply) But what is established in the case of those who practise Brahman-vidyā is that the only sins which do not stain them are those which are performed inattentively (*pramādikānām*).

That he whose fitness (*adhikāra*) has been burnt by the fire of knowledge is not subject to the injunctions. mandatory and prohibitive, is a view that is not acceptable to the knowers of the Veda.

III. For the sake of making one quickly take to the knowledge (hereinafter) to be imparted, he (the teacher) now says that falling into Naraka most assuredly happens to those who commit self-murder, because their knowledge and actions become other than what they ought to be, due to their lacking the knowledge of the said nature and because of having desires for wealth.

ASURYĀ NAMA TE LOKĀ
ANDHENA TAMASĀVṚTĀH
TĀNS TE PRETYĀBHIGACCHANTI
YE KECĀTMAHANO JANĀH

3

(There are) THOSE WORLDS KNOWN AS ASURYA PERMEATED BY BLINDING DARKNESS WHITHER TO THE SOUL-SLAVERS, WHOEVER THEY ARE, RESORT ON DEPARTING (FROM THEIR BODIES).

Asuryāḥ: (the suffix *ya* is used) in the sense of 'Those which

manaso javīyaḥ : Having a speed greater than even the speediest mind.

If it be said that unmoviugness and such speediness cannot co-exist, (we reply) Not so, because, by recourse to intention (*tātparya*) they can easily co-exist. Since all are always pervaded by Him, there is unmoviugness, and since He exists beyond the range of the mind's perception at all times, He is stated to be faster than the mind as it were.¹ In the following passages also, (it) has to be construed thus.

Na enad devā āpnutan pūrcam arṣat : This (which has) already obtained (all), all the gods have not yet attained.

devāḥ : gods, Hiraṇyagarbha (*Brahmā*) and others.

na āpnutan : Have not all this time attained. The embodied souls (*kṣetrajñas*) whose consciousness is obstructed by karma prior to their gaining that knowledge, do not attain it by their own intelligence, though it is infinite and therefore eternally omnipervasive. Therefore there is no contradiction here.

Thus is it said in the *Chāndogya Upaniṣad* (VIII. iii. 2).

"So just as those who do not know the spot might go over a hid treasure of gold again and again, but not find it, even so, all creatures here go day by day to that Brahman-world (*Brahma-loka*) (in deep sleep) but do not find it, for truly they are carried astray by what is false."²

Tad dhāvato 'nyān atyeti tiṣṭhat : As stated in the passages "He who is in the earth"..."(He) who is in the self" (*Brh. Up.* V. vii. 7ff), in this manner even whilst remaining in everything It overtakes the running Garuḍa and others. "However far and far they may run It is beyond that" is the meaning.

Thus it has been said

"Even flying like Garuḍa for 1,000,000 years, one, though having the speed of the mind, even then cannot reach the limit of the Cause."³

The overtaking of those who run by those who are at any one place is not possible : This is (a case of) wonder.

1. 'To move' means to reach a space in which it was not before. But for a thing which is all-pervasive there cannot be a space in which it was not before. Therefore it is motionless.

2. Trans. from Hume : *Thirteen Principal Upanisads*.

3. Ahir. Samh.

asya sarvasya : of all things having variegated conscient and unconscious forms and determined by sources of right knowledge.

antar bhavati : dwells within ; 'because there is no obstruction, it exists without there being any limitation of space' is the meaning. That same thing exists also outside all these, that is, that exists both at places where finite objects are and at places where they are not. That is clearly declared in the *Taittiriya* beginning with the "Thousand-headed..." the purpose of which is to determine that principle which has to be meditated upon in all the several sciences of the Transcendent (*para-vidyā*) thus :

"Whatever is in the world, seen or even heard, pervading all that both inside and outside Nārāyaṇa stands" (*Tait-Nārā. X. 1*).¹

VI. Thus has been said that all things have Brahman as their self. Next is mentioned the immediate utility of having this knowledge :

YAS TU SARVĀNĪ BHŪTĀNĪ
ĀTMANYEVĀNUPAŚYATI
SARVABHŪTEṢU CĀTMĀNAM
TATO NA VIJUGUPSATE

6

(HE) WHO SEES ALL CREATURES IN THE SELF ALONE AND THE SELF IN ALL CREATURES DOES NOT RECOIL FROM ANYTHING.

yas tu : But who : *tu* is used for the sake of indicating the extraordinariness with regard to the greatness (*mahimā*) of the knower of Brahman.

sarvānī bhūtānī : all creatures, from Brahmā down to the plants,

Ātmani : In the Self. Here the word 'self' refers to the all-indwelling self because there is nothing to indicate limitation, and because of the context, and because of the nature of the thing (*arthasvabhāvāt*) (described).

eva : alone. The intention of the word 'alone' is, that even those things that are supported by the earth and others really reside in the supreme Lord *through* these elements.

anupaśyati : continuously clearly perceives.

sarvabhūteṣu ca ātmānam : by these words is intended pervasion alone, since they are incapable of supporting Him (lit. there can be no support to Him by them).

(*saḥ*) 'He', the correlative of 'who', has to be inserted.

tataḥ na vijugupsate: All things having been perceived as having Brahman as their self, from none of them does he recoil, in the same way as he does not recoil from his own dependents. The meaning is, he scorns nothing.

VII. Once again, strengthening (the above teaching) by means of (the statement of) co-ordination, (he, the teacher) says that to perceive it thus leads to the immediate annihilation of sorrow:

YASMIN SARVĀṆI BHŪTĀNY
ĀTMAIVĀEHĪD VIJĀNATAH
TATRA KO MOHAIH KASSOKA
RKATVAM ANUPĀŚYATAH .

7

WHEN FOR HIM WHO KNOWS THE SELF ALONE HAS BECOME ALL CREATURES,
THEN FOR HIM PERCEIVING ONENESS, WHERE IS THERE DELUSION OR SORROW?

yasmin: when, at the time of meditation.

vi jānataḥ: for him who knows distinctly by the method well taught (*upadīṣṭhena mārgena*) the difference between the independent and the dependent entities with the help of the scriptures,

ātmā eva sarvāṇi bhūtāni abhūt: 'The supreme Self itself has appeared as qualified by all' is the meaning. When the co-ordination between the world and Brahman is possible through the principle of relationship of body and soul according to common and scriptural usage as in 'I am a God' etc., the theories of *bādhā* (sublation), *upacāra* (secondary significance) and *svarūpaikya* (identity in nature) are to be rejected.⁴

1. *Bādhā*-theory of *aiśvāryādhikarāṇya* negates one of the terms as false. In the example 'the thief is this pillar' the meaning is that there is no thief at all but that the pillar was mistaken for the thief. The identity expressed by 'is' negates the thief by affirming the pillar as the real. In this kind of identity then, the world which appears as existing perceptibly has to be negated.

2. *Upacāra* (identity through secondary meaning): 'All this is the King', this means that all these are entirely dependent on the king. Though there is here a statement of identity conveyed again by the word 'is' it is only by recourse to secondary meaning we are enabled to make sense out of that statement. "All this is verily the Brahman" (*sarvam khalvidam Brahma*) though it can be understood in this secondary way, yet it does not fully explain the implicit relation of identity.

3. The substance-identity (*svarūpaikya*): "The mud is the pot" is a statement of the oneness of substance between mud and pot. This kind of identity is not capable of being applied here, since if there be *svarūpa*-identity between the world and Brahman (i) Brahman would have to undergo change, and (ii) the relationship between two incompatible substances as matter and spirit is impossible.

4. The fourth kind of co-ordination is based on the *Sāṅkhya*-*Sāṅkhya*-bhāva of Viśiṣṭa.

Tatra : Then.

Kaḥ mohah : where is there delusion ? Delusion of the form of wrong notion of self-independence and others does not happen. This is the meaning.

Kaḥ śokaḥ : Where is there sorrow ? There will arise no grief, even when there are deaths of children or the seizing away of kingdoms and others, because of the realization of the absence of ownership in all things which belong to the Transcendent: this is the meaning. Thus (Janaka) says "Infinite indeed is my wealth of which nothing is mine. If Mithila is burnt nothing mine is burnt." (*Āh. Bh. śānti. VII. 19*).

ekatvam anuśāyataḥ : to one who perceives the Oneness of That which has got all existences as its attributes. Obviously here the use of the word 'one' does not connote that there are no other things (besides this), because there is nothing to militate against anything said at the beginning in "All this is fit for the indwelling by the Lord,....." (*Īśā. I.*) as pervaded by the Lord, and because in both the cases of knowing and non-knowing that all differences are illusory, the teacher could not have given this kind of instruction and others regarding such identity.

Nor does this (*eka*) speak of the substance-identity (*svarūpaikya*) of the mutually incompatible factors, because in case there is the destruction of all contradictions, there will occur confusion in the discrimination and others between one's own theory and those of others. The explanation of the 'oneness' as belonging to Brahman-with-its-attributes can be entertained, since it is in accord with all the sources of right knowledge. But it is better to take it to mean the relation (of body and soul - *śarīra-śarīri-bhāva*)¹ which enables us to maintain the co-ordination stated above, because the term (*ekatvam*) oneness is used in the passage "The oneness of Rāma and Sugrīva" (*Rāmāyaṇa Sund. 35. 51*) and others, so as to mean some particular relation.²

1. According to Viśiṣṭādvaita the co-ordination is explained in the following manner. 'I am a god' (*Devo'ham*) means that the *deva* (god) is the body (form or *jāti*) and I is the self which owns it or dwells in it or controls it. That which refers to the body really refers to the self within. It is the relation inseparable between the body and the self that is stated. When either of the terms is mentioned it means that implicitly the other also is intimated.

2. The *sāmānādhikarāṇya* between the world and the Brahman is one of body and self. Friendship, *sneha* or love is also another instance of *sāmānādhikarāṇya*. When we speak of the unity or oneness of Rāma and Sugrīva, it is not substantial identity that is intimated but oneness of love or reciprocal existence. Dependence on the Lord, living for the Lord are all types of co-ordination giving rise to the expressions of oneness or identity, or unity.

Even though these two verses may be construed so as to refer to the released soul, it is more appropriate (to say), in consonance with what has been said, that it means praise of the seeker (*mumukṣu*). Consequently, the word 'seeing' *anupaśyataḥ* : is applied to such knowledge arising out of a study of scriptures or to that knowledge of meditation (on the Highest) which arises through such study, in order to indicate its state when it becomes most clear and distinct. It cannot be doubted that the intuitive vision which results here as a fruit of the particular *saṁādhi* is that which is meant, since it is mentioned as the means (of liberation). It has been affirmed in the *Śrī Bhāṣya* that the word 'seeing' refers in all those passages which counsel the means to realization to the meditation-knowledge (*upāsana-jñāna*).

VIII. And again the teacher describes more fully the individual who knows the nature of the Ruler and the Ruled, by clearly¹ pointing out the special qualities of that, which he has to know :

SA PARYAGĀC CHUKRAM AKĀYAM AVRAṆAM

ASNĀVIRAM ŚUDDHAM APĀPAVIDDHAM

KAVIR MANIṢI PARIBHŪH SVAYAMBHŪR

YĀTHĀTATHYATORTYĀN VYADADHĀC CHĀSVATĪBHĪYAM SAṂĀDHIYAIL

HE ATTAINS THE RADIANT, BODILESS, SORCLESS, SINEWLESS, PURE, UNINJURED BY SIN : (HE) SEER, CONTROLLER OF THE MIND, CONQUEROR, INDEPENDENT, BEARS (IN HIS MIND) THE REAL NATURE OF THINGS FOR INNUMERABLE YEARS.

Saḥ : He who sees Brahman, the indwelling self of all beings.

paryagāt : 'will attain' is the meaning, according to the principle enunciated in the text "He who knows Brahman attains the Transcendent (*param*)" (*Tait Ānand. I. 1*). Or else it is restatement of the fact that he has attained experience (*anubhava*) obtained by *saṁādhi* as in the case (of the text) "One attains Brahman here (itself)" (*Kaṭha. Up. II. iv. 14*).

śukram : pure, of the self-luminous form.

akāyam : though having all as his body, yet free from any karmic body.

Therefore having no scars or muscles (*avranam asnāvīram*).

śuddham : not even smelling of ignorance and other faults.

apāpaiddham : "That which is unaffected by karmas which are of the form of good and evil (*pāpaphuṣa*) which are the causes of

1. Texts and Mss give two types of readings : Govt. O. M. L. Mss. D. 319 and R. 3192 & SVOI Mss. read *द्यौर्देव*

Ānanda Press ed. reads *द्यौर्देव*

Navasatam Kriṣṇamachārjār's grantha ed. reads *द्यौर्देव*

ignorance and others," this is the meaning, since the Upaniṣad beginning with the passage "Neither good actions (affect Him)" closes with the word "All sin from Him recedes" (*Ch. Up. VIII. iv, 1*)

In this manner, the Supreme Self who is absolutely proof against evil (*heyaguṇas*) is the One Who is to be attained, and Who leads one to the attainment, and Who is to be meditated upon by the seeker (*mumūkṣu*).¹

The teacher describes the knower of Brahman as the "seer of all things."

kaviḥ : He who sees things transcending (all the sources of right knowledge) (*krānta-darśi*). Or else the meaning may be 'One who like Vyāsa and others, is the author of works that help teaching the Supreme and His excellences.

maniṣī : Buddhi, which controls the mind is called *maniṣā*. He who possesses it is the *maniṣi*. 'He who through practices of yoga and renunciation has a controlled psychic organism, *antaḥkaraṇa*' is the meaning.

paribhūḥ : (He) who is on all sides. He who surpasses all those who know other sciences (*vidyās*). Or he who has subdued the enemies, namely desire, anger, miserliness and others difficult to conquer.

svayambhūḥ : (He) whose existence is independent of anything else, that is to say, the seer of the form of the eternal Self.

yāthātathyataḥ arthān vyadadhāt : has borne in his mind all things by distinguishing them as they are in themselves, namely, the supreme goal (*parama-puruṣārtha*), the means of attaining it, the obstacles to the attainment and others.

śāśvatibhyaḥ samābhyaḥ : the intention of this is 'for the sake of getting rid of all obstacles till the Brahman-attainment'.

Or else, the groups of words in the nominative and the accusative may be commented as referring respectively to the Supreme Self and the individual soul. In which case ;

śukram : pure and other words refer to the individual soul, which is purified and freed from all limitation (faults and sins).²

1. This is the reading according to all the available printed editions. But the commentary of Kūranārāyaṇa suggests the following reading :

उपास्य यस्य ते स इत्युक्तं

2. The individual soul is said to be purified, when it shuffles off its karmic body. When there is no karmic body it is said to be bodiless and therefore it is without sores and muscles which are incident on the karma-results ; in that state it has no ignorance and other faults. It is then possessed of a body composed [of luminous substance.

Him also the supreme Self (*saḥ*) surrounding on all sides (*ṣarya-gāt*) exists.

katih : seer and others terms are easy to understand.

arthān : created objects.

śāśvatibhyaḥ samābhyah : in order that they may exist till their destruction.

yāthāsthyataḥ vyadadhāt : really created : not merely displayed like a magician.

IX. After having thus given instruction in the knowledge that has works as its accessory regarding the Supreme Being who has wonderful powers, then, censuring those who follow mere works and those who follow mere knowledge, (the teacher) teaches the attainment of the highest good resulting only from knowledge strengthened by duties of caste and stage (*varṇāśrama*) thus :

ANDHAM TAMAH PRAVIŚANTI

YE VIDYĀM UPĀSATE

TATO BHŪYA IVA TE TAMO

YA U VIDYĀYĀM RATAH

9

INTO BLINDING DARKNESS ENTER THOSE WHO ARE DEVOTED TO NON-KNOWLEDGE (WORKS) : INTO STILL GREATER DARKNESS VERILY THOSE WHO ARE ATTACHED TO KNOWLEDGE ALONE.

ye : who are attached to enjoyments and powers.

avidyām : *karma* : works only, divested from knowledge ; for it is stated by the Smṛiti "There is another power Avidyā, having the name karma, which is counted as the third..." (*Viś. P. VI. vii, 61*).

upāsate : perform with one-pointed mind, this is the meaning,

andham : very dense.

tamah : ignorance, or else that darkness of Naraka which is unavoidable on account of strong attachment to the threefold ends (*dharmārtha-kāma*).

The continued experience of misery by those who are attached to mere works is mentioned by the *Ātharvāṅikas* (*Mund up I. i. 18*) thus :

"The ships of sacrifice are surely unsteady in which is coummelled the inferior karma as being performed by eighteen agents (or as being taught in the eighteen smṛtis).¹ Those ignorant persons who take delight in these as leading to bliss, fall into decay and death again and again."

¹ cf. *Deśopaniṣad-bhāṣya* of Rīṅgarāmanja whose interpretation has been followed here.

tato bhūya iva te tamo ya u vidyāyām ratāḥ : Those who are attached to knowledge alone, by neglecting the duties according to their fitness, enter into darkness deeper than the darkness obtained by those doing works alone with one-pointedness of mind.

iva : Here the word '*iva*', like, shows that it is difficult to know the depth of darkness.

u, eva : alone, must be taken along with the succeeding word, thus:

vidyayām eva ratāḥ : those who are attached to knowledge alone.

X. What then is the means of liberation? In answer to this (the teacher) declares:

ANYAD RVĀHUR VIDYAYĀ

'NYAD ĀHUR AVIDYAYĀ

ITI ŚUŚRUMA DHĪRĀṆAM

YE NAŚ TAD VICACAKṢIRE

10

THEY SAY (THE MEANS OF ATTAINMENT) (IS) QUITE DIFFERENT FROM KNOWLEDGE: (AND) THEY SAY (THE MEANS OF ATTAINMENT) (IS) DIFFERENT FROM NON-KNOWLEDGE (WORKS). THIS (STATEMENT) HAVE WE HEARD FROM THOSE SEERS WHO EXPLAINED THAT CLEARLY TO US.

Anyad eva āhuḥ vidyayā anyad āhuḥ avidyayā : Here the meaning of the ablative is conveyed by the instrumental case, according to the rule (of grammar) which permits change (of cases etc.), because (otherwise) there can be no connection with *anya* : different from, and because there is similarity with the word in the ablative case in the verse mentioned later (v. 13) *anyadevāhuḥ sambhavāt*. Here what is mentioned is that the means for the attainment of liberation are different from mere karma, and different from knowledge divested from all prescribed works.

āhuḥ : say: 'previous teachers' has to be added. Or else 'the Upaniṣads', this (later) addition being (more) appropriate. (The teacher) says 'This meaning has come down to us from very ancient times traditionally'. *Iti śuśruma dhīrāṇām ye naś tad vicacakṣire*.

ye : who, the previous teachers.

naś : to us who have approached (them) by prostrating (ourselves) and others.¹

tat : that, (that is the) means to liberation.

vicacakṣire : taught distinctly (clearly).

teṣāṃ dhīrānām : of those seers, who are attached to meditation on the Supreme Self. Here 'statement' (*vacanam*) has to be added (to complete the sense). Or else, as in the passage "One hears of the dancer" which means "Hears from the dancer" the genitive can *somehow* be made to mean the ablative.

Iti śāstrinaḥ : Thus have we heard : the intention in using the first person perfect is that it is impossible to grasp Brahma-vidyā completely, since it is difficult.

XI. What has been mentioned briefly as "different" he now explains thus :—

VIDYĀSĀVIDYĀSĀ
YAS TAD VEDOBHAYAM SAHA
AVIDYAYĀ MṚTYUṆ TĪRTVYĀ
VIDYAYĀ 'MṚTAM AśNŪTĪ.

11

THE WHO KNOW BOTH KNOWLEDGE AND NON-KNOWLEDGE TOGETHER :

BY NON-KNOWLEDGE CROSSING OVER DEATH, BY THE KNOWLEDGE ATTAINS THE IMMORTAL.

yaj : (He) who has received the true instruction.

vidyām : knowledge : that which is of the form of meditation on the Supreme Self.

avidyām or : and non-knowledge of the form of works subsidiary to that (knowledge).

etad uddhāyam : both these which have no possibility of opposition between each other.

saha vedā : together knows. Because of the necessity for both the main and the subsidiary being practised equally (*anuyogya* *sāmya*), making no distinction (such as main and subsidiary) between them, it is said that they are to be known by the words "he should know them together", but not because that which has to be followed and that which ought to be rejected are to be equally known (*jñātavyateva-sāmyāt*).

If it be said that because at first non-knowledge has been censured there is appropriateness in that (*jñātavyateva sāmya*), (then) it follows that there is the mention of this group of two rejectables, since knowledge has also been censured. Further, if it be so, the succeeding passage will not fit in (with this view).

avidyayā mṛtyuṁ tīrtvā vidyayā amṛtam aśnute : By non-knowledge crossing over death, by knowledge attains the immortal :

avidyayā : by the non-knowledge (works) prescribed by the scriptures as the subsidiary of knowledge.¹

mṛtyum : death, the past karma which is the cause of death which consists in the constriction of knowledge.

tīrtṛā : completely crossing over.

vidyayā : by the knowledge having the form of clear vision of the Supreme Self mentioned earlier (verse 6).

amṛtam aśnute : attains the Immortal. (He) attains the Supreme Self known as free from all faults in the passage "This is the Immortal, free from fear : this is the Brahman" (*Ch Up.* IV. xv. 1) and others : this is the meaning.

Even in case the word '*amṛtam*' is taken to mean freedom (*mokṣa*) (from death), there is no repetition (here), for crossing over death means the crossing over the obstacles to the means (of realization) (*upāya-virodhi*), and " (He) attains freedom from death " declares the achievement of the disappearance of all obstacles to attainment (*prāpti-virodhi-nivṛtti-lābhokteḥ*).

Here those who interpret this to mean " One who exists having attained death through ignorance ", having forgotten the uncontradicted natural trend of words and passages and smṛtis, through their own ignorance, by themselves having attained their death exist.²

This very passage is kept in mind in the *Viṣṇu Purāṇa* (VI. vi. 12) (where it is stated)

" He (*Keśidhwaja*), taking refuge in knowledge (arising from a study of scriptures) seeking knowledge of Brahman as fruit, for the sake of crossing over death through non-knowledge (works), performed many sacrifices."

Here it has been said by the Commentator on the *Vedānta Sūtras* (Śrī Rāmānuja) that according to the context and appropriateness the word *avidyā* (non-knowledge) refers to works which are subsidiary to knowledge : " Here the meaning of the word *avidyā* is karma (works) prescribed for *varṇāśrama* " and also "*avidyā* that is known to be the means of crossing over death, other than knowledge, is prescribed works alone (*cikīrṣam karmaica*)"

The term '*avidyā*' (non-knowledge) which excludes knowledge *vidyā*, having to mean that which is proximate and next to it, like the words *a-brāhmaṇa* and others which denote *kṣatriyas*, and

1. *Isa 2.*

2. The *pūrvapakṣa* of this view has not been found.

others, refers to works which are intimately related (to knowledge), this is the intention. So the *upabṛhmaṇas* such as

"Both ansterity (*tapas*) and knowledge make for a Brahman's ultimate happiness (*nissreyasa*). By *tapas* he destroys his sin, (and) by knowledge he attains the Immortal (*vidyayā amṛtamaśnute*)" (*Manu Smṛti*, XII. 104) harmonize (with our explanation).

To those who describe that there are mentioned two conjoint means, knowledge and works, and that there are two goals, of the form of the crossing over death and the attainment of immortality, one may accord a reply by referring to numerous śruti, smṛti and sūtra passages which clearly enunciate the organic relation between action and knowledge as subsidiary and main, (and) the crossing over death through knowledge alone.

In the doctrine of grouping of the unequals, *viśama-samuccaya*² also, where the *sannipatya-upakūṛakatva*m is plausible according to their respective spheres, to seek any other explanation, is not accepted by the knowers of the rules of interpretation.

XII. After having thus taught that Supreme Being who should be meditated upon, and the Supreme Good (*hita*) which is of the form of meditation on Him with its subsidiary (*aṅga*) upto the attainment of the Supreme End, it is now said by the three following verses that the combined meditation on the two fruit-steps of the form of getting rid of obstacles and the attainment of Brahman-experience (*Brahmānubhāva*) should be undertaken as subsidiary to

Knowledge. There at first (the teacher) censures the practice of meditation on one only thus :

ANDHAM TAMAH PRAVIŚANTI
YE SAMBHŪTİM UPĀSATI:
TATO BHŪYA IVA TE TAMO
YA U SAMBHŪTĪYAM RATIM

12

INTO BLINDING DARKNESS ENTER THOSE WHO ARE DEVOTED TO ĀSAMBHŪTI,
TERT INTO STILL GREATER DARKNESS WHO ARE ATTACHED TO SAMBHŪTI.

sambhūti āsambhūti: In the passages "Departing from here I am going to commune with this" (Ch. Up. III. xiv. 4) (and) "Having shaken off the body, having fulfilled (all works) (*kṛtūlmā*), I shall commune eternally with the Brahman-world" (Ch. Up. VIII. xiii. 1) and others, mention is made of *sambhūti* as of the form of attainment of Brahman. The word *āsambhūti* excludes it (*sambhūti*), (and) denotes the destruction (*vināśa*) of obstacles, which is proximate to it, since immediately after, is mentioned "*sambhūtiṅca vināśam ca*: communion and destruction"

Here by the word '*āsambhūti*' is not meant either the non-origination of communion nor the destruction of it, since it is not correct to declare pre-non-existence or consequent non-existence of *sambhūti* which is said to be the means of attainment of Brahman, as the means of crossing over the death.

Here also (the view) that the root 'to cross' means 'to attain' is to be refuted as previously (v. 11)

XIII. ANYADEVĀHUS SAMBHAVĀD
ANYADĀHUR ĀSAMBHAVĀT
ITI ŚUŚRUMA DHĪRĀṆAM
YE NĀS TAD VICAKṢIRE

13

(THE FRUIT TO BE KEPT IN MIND IN MEDITATION IS) DIFFERENT VERILY FROM *SAMBHAVA*, THEY SAY: (THE FRUIT TO BE KEPT IN MIND IN MEDITATION IS) DIFFERENT FROM *ĀSAMBHAVA*, THEY SAY. THIS HAVE WE HEARD FROM THE SEERS WHO EXPLAINED THAT CLEARLY TO US

Here the word 'that' (*tad*) indicates the two (fruit-steps) which will be declared presently as needing to be kept in mind conjointly.

XIV. SAMBHŪTİM CA VINĀSAM CA
YAS TAD VEDOBHAYAM SATI
VINĀŚIXA MṚTYUM TĪRTVĀ
SAMBHŪTĪYĀ MṚTAM ASNUTE

14

HE WHO KNOWS BOTH *SAMBHŪTI* AND *VINĀŚA* TOGETHER, BY THE *VINĀŚA* CROSSING OVER DEATH, BY THE *SAMBHŪTI* ATTAINS THE IMMORTAL.

1. Cf. Venkatanātha, NYAYA-SIDDHANTJANA, Jīvasariccheda p. 162 (manu. ed.) where *upāśana* of *sambhūti* means meditation on the path of the Arcis etc.

तद्विषयमभियुक्तमिति

Here also explaining that which has been said by the phrase 'different from', (the teacher) now teaches the meditation on both *vināśa* and *sambhūti*, which are subsidiary to knowledge. He affirms the necessity of practising them by revealing their fruits thus: by the *vināśa*.....attains the immortal. By the *vināśa* which is meditated upon, destroying the obstacles (to Brahman-attainment), by *sambhūti*, which is meditated upon, one attains Brahman. The results of the main (knowledge) are stated here in respect of the subsidiary having the form of (conjoint) meditation of *sambhūti* and *vināśa* for the sake of praising (it). Or else, for the sake of avoiding any dissimilar interpretation of the passage "By *vināśa* crossing over death" which is similar to another passage already uttered (*avidyayā mṛtyum tīrtvā*) by the *vināśa* is intended the destruction of egoism and gaudiness and others, cruelty and theft and others, and the activities of the outwardly-turned organs (of knowledge). Therefore having got rid of the sins that are opposed to *samādhi*, through the observance of the subsidiary of the form of the disappearance of obstacles, one attains Brahman verily by *Brahma-sambhūti*, which is of the form of perfection of *samādhi*.

Here to take *sambhūti* and *vināśa* to mean original creation (*Sṛiṣṭi*) and dissolution (*pralaya*), and then to say that here there is distinction between the fruits of the form of crossing over death and the attainment of immortality does not seem in the least to be appropriate.

XV. Now the following mantras which have to be repeated by one, who is practising in this (prescribed) manner the *Brahma-vidyā* along with its subsidiaries until the realization of fruits, are taught. In these (mantras) for those who deem the Supreme Self as the meaning of all (names) the words Pūṣan and others culminate in that (Self) through these respective gods or directly. For here, only if this be so, the fact that Yama, Sūrya and other words which self-evidently indicate one and the same thing, will be correct.

There, by the first of these mantras, he prays to Him, the Lord, who is meant by the word Pūṣan (nourisher), for the disappearance of the obstacles to *samādhi* mentioned already as *vināśa* (destruction) thus:

HIRANMAVENA PĀTREṆA
SATYASYĀPIHITAM MUKHAM
TAT TVAM PŪṢAN APĪVREṆU
SATYADHARMĀYA DRṢṬAYE

15

THE PACK OF TRUTH IS COVERED WITH A GOLDEN VESSEL: THAT DO THOU PŪṢAN! REMOVE FOR THE SAKE OF PERCEIVING, THE FUNCTION OF THE TRUTH (JIVA).

satya : Here by the word truth (*satya*) is meant the individual soul. Since in the passages " (In creation the supreme self) became the soul (*satya*) and matter (*anṛtam*) (and yet) continued to be itself (*satya*) " (*Tait. Ānand. 6*) ; " Then its name is ' true of the true ' ; " The souls are truth ; amongst them this is truth " (*ibid.*) that word '*satya*' is used to denote the individual soul (*jīva*).

tasya mukham : its face, by which is meant the *manas* which is like a face on account of its being the support of many sense-organs.

Hiraṇmayena pātrena āpihitam : Hidden by a golden vessel : by a vessel full of *rajas* (passion) which is similar to a golden one, on account of its being full of *rāga* (attachment and redness), which obstructs activities relating to the Supreme Self. The meaning of the word (hidden) is : (the mind) whose activities regarding the Supreme Self, resident in the heart are obstructed. The mention of *rajas* (passion) also signifies *tamas* (darkness). By the word '*hiraṇmaya*' (golden) is denoted the group of enjoyable things (*bhogyavarga*) which are dependent on works.

tat : that, the *manas* which is analogous to the face for the soul.

Pūṣan : O nourisher ! who have the nature of nourishing those who have taken refuge (in thee) :

apāvṛṇu : Open : remove its covering.

For what purpose? *satyadharmāya dṛṣṭaye* : for the sake of beholding Brahman, already mentioned, which is the function (*dharma*) of the individual soul, the *satya* (truth).¹

XVI. Again exhibiting the attributes of that which is to be seen through the Vision, (he, the seeker) prays (to Him, the Lord) to grant him vividness of vision (*dṛṣṭyāḥ guṇam*) thus :—

POṢANNEKARṢE YAMA SŪRYA PRĀJĀPATYA

VYŪHA RĀSMĪN SAMŪHA TEJAH

YAT TE RŪPAM KALYĀṆATAMAM TAT TE PAŚYĀMI

YO'SĀVASOU PURUṢAS SO'HAM 'ASMI.

16

O NOURISHER ! O SOLE SEER ! O CONTROLLER ! PROMPTER ! RULER OF ALL BORN OF PRAJAPATI ! ANNUL THE (FIERCE) RAYS, GATHER UP (THY) LIGHT, THAT WHICH IS THY MOST AUSPICIOUS FORM THAT (FORM) OF THINE I BEHOLD. WHO THIS MAN BE THIS I AM.

1. Here *dharma* means two things : the first is the ethical 'ought' or the imperative of duty or beholding Brahman ; the second is the liberation of the *dharma-bhūta-jñāna*, the functional consciousness of the individual which due to karma and desires etc., has undergone constriction and limitation and has been even shrouded. The second meaning affirms that beholding Brahman is the natural quality of the individual's consciousness. In this context however the first meaning seems to be appropriate.

Pūṣan : O nourisher.

Ekarge : One seer ; the seer without a second, of that which is beyond (the range of) the senses.

Yama : all-indwelling controller.

Sūrya : who urges fully (properly) the minds of thy devotees.

Prājāpatya : 'Thou who art the indwelling Ruler of all creatures born of Prajāpati (*Brahmā*). Or else the meaning of the suffix ('*ya*') may be dropped in the word 'Prājāpatya.' (Then) the meaning is : the ruler of all those who are born.

vyūha rāśmīn samūha tejaḥ : Annul thy fierce rays which are not helpful in revealing thy true form.¹ Gather up (thy) light of the form of rays.

yaḥ : which is well-known in the passages "Of the hue of the Sun" (*Puruṣa-sūkta*) and others.

kalyāṇatāmam : of greater auspiciousness than all the auspicious which is *kuhābraya* (auspicious enough to be the object of our meditation.)²

Te rūpam : Thy Divine Form.

tat paśyāmi : That do I behold.

Here the present tense, as in the succeeding passage (*so'hamasmi*) is merely the reiteration of the meditation at that particular moment. But if the context of prayer is to be taken into account, here the potential sense is to be accepted "May I behold" (*paśyeyam*) according to the rule of change in grammar (*vyatyaya*). Or else, this 'I behold Him always' is a statement befitting the nature of the unconditionally dependent soul (*nirupādhiḥa śeṣatva*).³

Te : thy, the repetition is indicative (of the fact) that this form belongs to Him only (that is special to Him alone).

Now he (the teacher) speaks about the meditation on the Inner Self as the I (*aham*) thus :

Yaḥ asau asau puruṣaḥ so'ham asmi : Who this Man He this I

1. Reading here followed is that of the *Śrī Venkaṭeśwara Oriental Institute Library's* Ms. स्वहृदिमग्नौयमिहन्. Other editions read स्वहृदिमग्नौयमिहन्.

2. *kuhābraya* has a special meaning in Viśiṣṭādvaita.

3. The readings we have in all Mss and printed texts is so corrupt that some minimum changes had to be effected in the construction and arrangement.

अत्र आद्यः । मदा पदानीति वा निरुपनिवेशत्वमुक्तोक्तिः । त इति तदनाधारस्य-
ह्यनार्यम् ।

am.¹ The repetition (of *asau* : this) is to show great regard (for the Supreme Being). Or else after the manner of the passage.

" *Yo'sāvalindriya-grāhyaḥ sūkṣmo 'vyaktassanālanāḥ*
Sarvābhūta-mayo' cintyas sa eṣa svayam udbabhu.

(*Manu Smṛti*. I. 7)

" Who this (Being) not graspable by senses, subtle, Unmanifest, Eternal, being in the form of all creatures, Unthinkable, He this shone out Himself."

The two 'thises' should be separated and related to Who (*yaḥ*) and to the He (*saḥ*) (thus *yosau puruṣaḥ so'sau aham asmi*).² Or else (the two thises) are intended to indicate that He is proved by all sources of right knowledge, authoritative beyond the purview of the senses.

Puruṣaḥ : Man : Who has qualities such as Fullness, Primeval Existence and others : Who possesses the form of the colour of the Sun (*āditya*) : Who is well-known in the *Puruṣa-sūkta* read in all the Vedas, which is not devoted to (description of) any others, and in other hymns.

Saḥ aham : (*HE I*) : Here the word 'I' should apply through the individual soul to its indwelling Self.

asmi : am : consequently the word 'am' also would ultimately refer through the individual soul to the Supreme Self, which has his self as its attribute (*pratyag-rūpa-sa-viśiṣṭa*).

The rule ordained (in grammar) is only this much : " If there be a pronoun in the first person, the inflection of the verb must be in the first person " (*Pāṇini* I. 10 107) ; but not that (the inflection in) the first person will drop out if the *asmad* refers to the Supreme Self through the individual soul. In the same manner, in the passage " That thou art " and others, the word '*asi*' (art) should be explained. There too, this much alone is said (*smaryate*) " When the word *yusmad* (you) is used in a correlative sense or even when it is to be understood, then the verbal inflection in the second person (follows) " (*Pāṇini* I. iv. 105), but not that (the inflection in) the second person will drop out if the *yusmad* refer through the individual before him to the Supreme Self (within him).

In ordinary usage the laudatory statements (*upacāreṣu*),³ " I am

1. Cf. *Mādhyaṇdina* recension quoted in the Introduction which clearly shows the insight of Venkaṭanātha into the construction of the passage regarding *yosāvasau*.

2. This is precisely the arrangement in the *Mādhyaṇdina*-recension.

3. The word '*upacāra*' means also usage having secondary sense.

you " and "You are myself " and others, the verbal inflections of the first and second persons are determined according to the subject of the sentence (*uddeśya*). Similarly even here this distinction is legitimate, because those words (*yuṣmad*, *asmad*) which refer only to the subject (of any sentence) are meant in the (Pāṇini) Sūtras as words going along with (the verbs) (*upapada*). The statement however made in the *Śrī Bhāṣya* (I i. 1) when explaining "That thou art", "Here (in this passage) is not prescribed anything regarding anything", intends the negation of any unknown thing (*aprāptāmsanīśedhābhīprāya*); this is clear since this (passage) is shown to be a concluding (passage). And the 'asmi' (am) cuts down like the *asi* (art) (sword) those who affirm that in the passage 'That Thou art' and 'He I am', the oneness of the Self void of all attributes is to be known by shaking off the causal and effectual limitations, because the words *yuṣmad* and *asmad* are relinquished in respect of the hearer and the (self) meditator. There is none to be taught nor is there any individual particularly meant by the *asmi* (I am).

If it be said that at some places the second person and the first person occur on account of juxta-position of such words alone as have significance regarding limitations which have to be given up, then, it is preferable to follow our own thesis, according to which the significance of the words is not abandoned.

Those who affirm that the text means "that " One Existence alone (*sanmātra*) which is a whole having two parts cannot explain properly the texts "That thou art" and "He I am" and others, (i) because in case (these) texts are taken to indicate the Pure Existence (*sanmātra*), to speak of 'You' and 'I' in the passages is impossible; (ii) because, if it be said that they indicate the Existence which is qualified by 'You-ness' and 'I-ness', then the verbal inflection must be in the third person (and not in the second and the first persons as we find in the texts); (iii) because it is impossible for the perceivable (*drīya*) objects 'You' and 'I' (*yuṣmad-asmad-artha*) to have any connection with the form of *īśvara* who is a portion of Existence, as (it is impossible) for the pot and the sancer (to have any connection) with the jar made of mud; (iv) and because there is no need to speak about 'you' and 'I' having the form of that Existence specially, they being always perceived (or known) as such - and there is no need to meditate on it either. Nor (v) will *drīṣṭi-vikṣi* (the command

directing one to meditate upon a thing *as if* it is another)' in respect of sciences of liberation, be accepted by the knower of the Vedānta.²

Though the second and first persons could be justified by taking them in a secondary sense due to their dependence on that (king) as in the passages 'You are a king' 'I am a king' and others, yet it is set aside on account of there being available here the same way by which the words signifying genus and quality (indicate their sub-
strate) (*jāti-guṇa-śabda-gatī-lābhāt*), as in the case of Vedic and common usage of the words, god, man and others, which ultimately denote the conscious (self within them).

If it be said that one might as well abandon the trouble of explaining this co-ordination (of one's own self) with the other who is called (here) the Puruṣa, (in which case) this passage "Who this Man, He this I am" can mean the meditation (by the individual) of his own purified self only : (we reply) not so, because in the (passages) "That thou art", "You verily am I" the above view being inappropriate, here also the rule (of interpretation) being the same as that which applies to them (*Tat tvam asi* and *Tvam vā aham asmi*) it is appropriate to take this meditation to be of the same kind (as that).

Even should this passage mean that type of meditation upon one's own self, which is subsidiary to the science of Supreme Brahman, such as "Having Brahman as my Self I am", then even, the word 'saḥ' (that) (which stands for Brahman) will have to be taken in a secondary sense (*lakṣaṇīya*) namely, dependence upon that and others.

XVII. Then the nature of the purified soul is being described :

VĀYUR ANILAM AMṚTAM
ATHEDAM BHASMĀNTAM ŚARĪRAM
OM KRATO SMARA KṚTAM SMARA
KRATŌ SMARA KṚTAM SMARA.

MOVING ABOUT, ABOVELESS, IMMORTAL : NOW THIS BODY HAS ITS END IN ASHES
Om ! O SACRIFICE ! REMEMBER, REMEMBER THAT WHICH WAS DONE ; O SACRIFICE !
REMEMBER REMEMBER THAT WHICH WAS DONE.

1. cf. *Mano Brahmeti upāsita*, etc. Ch. Up. III. iv

2. Śrī Vedānta Deśika here proposes and refutes alternative explanations :
Firstly : Does the passage in question indicate the Pure Existence ?

(ii) If not, does it intimate the Existence as qualified by 'You' and 'I' portions ?

(iii) Or does it mean the Īśvara, who is a part of Pure Existence (as Yādava-prakāśa holds) having the forms of 'You' and 'I' ?

(iv) Or does it mean that 'You' and 'I' are having the attribute of Existence ?

(v) Or does it merely instruct the meditation of a thing *as if* it is another (*dṛṣṭi-vādhi*) ?

Vāyuh : because of moving about from place to place (*tatra tatra*) according to its knowledge and works (the soul) is *vāyu*.

anīlam : (abodeless) : because of having no permanent resting place and because of not residing at any one place (material body) permanently, it is *anīlam*.

amṛtam : immortal : it is itself immortal though its series of bodies perish. This (*amṛtam*) signifies¹ absence of old age and others because of the passage "Free from old age, deathless, sorrowless....." in the Prajāpati's statement (*Ch. Up.* VIII I. 5). Here from a consideration of the passages "Air and sky, these are immortal (*amṛtam*)" and others, no doubt need be entertained that the words '*vāyu*' and the other mean the second element² since the passage will not harmonize with the prior and consequent (contexts).

Even though it may be appropriate to take these words as referring to the Supreme Being either through extended significance (*viśiṣṭa-vṛttiyā*) or through etymological significance (*yoga*), yet it is better to say that these (words) refer to the individual soul which is different from the perishing body, since that is what is spoken of immediately after (this). In case this '*Vāyu*' is taken here to refer to *prāṇa*, breath, (its) value is very little.

Those belonging to the Śvetāśvatāra-school refer to the soul which is meant by the word 'the enjoyer' when distinguishing between 'The enjoyer, the enjoyable and the Impellor' (*Śvet. Up.* I. 12) by the word 'immortal' in (the passage) "Mutable is Pradhāna, Immortal and Immutable is the soul (*Hara*), the one God controls both the mutable and the (immutable) soul" (*Śvet. Up.* I. 10); and "Verily the mutable is *avidyā*, immortal is *vidyā* (soul), He who controls both *avidyā* and *vidyā* is other (than these two)" (*Śvet. Up.* V. 1).

In this manner having declared the immortality of the soul well-known from such passages as "He, the knower is neither born nor dies", (*Kaṭha Up.* I. 28) He (the teacher) now declares the inevitable mortality of the soul's body (*hetrajñakārīra*) thus: *Athedam Bhaṣmāntam Sarīram* :

atha : now :¹ The word 'now' is used here so as to introduce a topic different from the previous. Or the word '*atha*' means 'immediately after exit of the soul (from its body). Or it refers to all (souls) subject to karma. Thus is said in the *Smṛti*

"The sands in Ganga (and) the streaks of rain when Indra rains can be counted, but it is impossible to count the number of Brahmās who have gone before in the world" and in the passage "When Brahmā and others immerse....."²

idam : this : this qualification '*idam*' (this) is used so as to exclude those (kinds of bodies) which are known from valid sources (*pramāṇa*), as the bodies of Īśvara and as eternal.

bhāsmāntam : has its end in ashes. This suggests all ways of disposal (*samskāramātra*).³ Or else it also signifies its end as worms (*kiṭānta* etc.) which are well-known at other places.⁴

śarīram : body. When we consider the etymological meaning of the word '*śarira*,' its nature of being perishable is known.

In this manner having said about the distinction between the conscient and the unconscient in the order (seen) in the passage "Having meditated upon the enjoyer, the enjoyable and the Impeller" (*Śvet. Up. I. 12*), (then) he (the teacher) mentions the Impeller, the supreme Person in this context, by the *praṇava OM*; as those who belong to the Ātharvapa school read "Whoever meditates on the Supreme Puruṣa with the same letter *Om* with three mātras..." (*Praśna. Up. V. 5*). In Yoga-system also it is said:—

"That particular Person who is untouched by sorrow, by actions and their fruits and tendencies is Īśvara". "He is the teacher of all those who have lived previously too, because there is no limitation by time (for Him)". "The word expressing Him is *praṇava*." (*Yoga Sūtras* (I, 24-26).

Thus the Omniscient (*sarvajña*, *Śīta*) says "O learned ones! At all times recite thus *OM* and meditate on Keśava." He has Himself

1. There are five meanings for the word '*atha*' according to Amarasīdha : *mangalānantarārambhapraśnakārtiśnyesa* (III 246). Here Venkaṣanātha interprets *atha* in three ways (i) *ārambha* (ii) *anantara* (iii) *kārtiśnya*.

2. "When Brahmā and others immerse and when the moving and unmoving have perished, the one world-soul remains : and He is Nārāyaṇa, the immutable." Reading in the śloka is *yathā*. But since it appears inappropriate it has been interpreted as *tathā*.

3. cf. Śrī T. Vīrarāghavāchārya's ed. p. 154 who commenting on this says that it suggests *all sorts*. The obvious intention of the comment is that it does not matter what sort of disposal it is, since this is the end of the body of a soul in all cases.

4. cf. *Bhāgavata* quoted by Śrī T. Vīrarāghavāchārya ed. p. 154

sung "Pronouncing repeatedly the Brahman of the form of this single letter OM and continuously remembering Me, (he who goes forth abandoning the body attains the highest status) (*Bh. Gita.* VIII. 13).

Thus should one see at all places.

Next making God (*Bhagavantam*), who is of the form of sacrifice and who is the Object of knowledge-sacrifice, turn towards him, he prays to Him for His Grace thus:

Krato smara kṛtam smara : Sacrifice remember, remember that which was done :

Krato : O sacrifice : (O Lord) who are of the form of sacrifice. As He says "I (am) sacrifice (*kratu*) I (am) *yajña*" (*Bh. Gita.* IX. 16). Or else the word 'sacrifice' refers to meditation because of the context, as (in the passages) :

"Whatever a person meditates on in this world, he becomes the same after death" (*Ch. Up.* VIII 14 v. 11).

"He should meditate" (*Ch. Up.* IV ?).

"One who has meditated thus" (?)

But the word (*kratu*) is (to be taken) through the secondary significance to mean God who is the object of it (meditation).

smara : Remember. Make (us) the object of your mind that is full of grace. Just as (in the passage) "O Keśava. The fact that you remember us with your mind which is full of love..." And it is said by the Lord thus in the passage beginning with "When the mind is steady"... "afterwards when he is dying and is like wood and stone, I remember that devotee of mine and lead him to the highest destination" (*Varāha-Purāṇa*)

To say in respect of one who at all times directly perceives all, that there is remembrance, means only His looking back at what was done previously.

Ātmi smara : Remember that which was done : Here also the same meaning is intended. "What little good thing had been done by me, being grateful do you protect me" this is the idea. Or else "remembering all the favours that you have granted me so far please complete the remainder also yourself."

Thus they say in the *Smyti* "That person when being born".....'

1. *Varāha purāṇa* - cf. Venkaṭanātha's *Rahasya-śikhā-mani* which is devoted to the exposition of the esoteric meaning of the above. This verse is not found in the extant *Purāṇa*.

2. *Mh. Bh. śānta* 358 73. "That person whom when being born Madhusūdana sees, He is to be known as a good man (*sātviṇa*), he verily becomes an aspirer after liberation."

on the final portion of the Saṃhitā of the Vājasaneyins which is clear and yet obscure, for the enjoyment of the learned disciples.

2. 'How is this *anuvāka* beginning with Īśā not opposed to those in this world who hold, that there is identity between all enjoyers²; that bond souls are the Supreme³; that there is identity and difference⁴; (who accept) the philosophies of the jains and the buddhists⁵; that salvation is not something to be attained⁶ (since all are ever-free) and that fear of bondage is illusion ?'

COLOPHON.

Thus the Īśāvāsyopaniṣad-bhāṣya concludes, amongst the works of Śrī Venkaṭanātha, the teacher of Vedānta, supreme master of all sciences and lion among poets and logicians.

HAIL TO ŚRĪ VENKAṬESA, THE LION AMONG POETS AND
LOGICIANS, ABOUNDING IN AUSPICIOUS QUALITIES,
THE TEACHER OF THE VEDĀNTA !

1. Sīkharīṇī metre.
2. *abhedam-bhoktṛinām :*
3. *athacabhavīnām eva paratām*
4. *tātha bhedaḥbhedaḥ :*
5. *śinasugatanītim :*
6. *asambhadyām muktīm :*
7. *bhava-bhayaḥ alīṣam :*

QUOTATIONS CITED BY SRI VEDĀNTA DESIKĀ

Bṛhadāraṇyaka UP.

1. अथ नामधेयं सत्यस्य सत्यं प्राणा वै सत्यं तेषामेष सत्यम् । IV. iii. 6.
2. यः पृथिव्यां तिष्ठन्... V. vii. 2.

Chāndogya UP.

1. ओमित्येतदक्षरमुद्रीषमुपासीत । J. j. 1.
2. सर्वं खल्विदं ब्रह्म तज्जलानिति ज्ञान्त उपासीत । अथ खलु ऋतुमयः पुरुषो यथाऋतुरासिन् लोकं पुरुषो भवति तथेतः प्रेत्य भवति । स ऋतुं कुर्वति । III. xiv. 1.
3. एतमित्तः प्रेत्याभिसंभवितासि । III. xiv. 4.
4. तद्यथा हिरण्यनिधिं निहितमक्षेत्रज्ञ उपर्युपरि संचरन्तो न विन्दे-
पुरेवमेधेमाः सर्वाः प्रजा अहरहर्षच्छन्त्य एतं ब्रह्मलोकं न विन्द-
न्मृत्युतेन हि प्रत्यूहाः । VIII. iii. 2.
5. सर्वं पाप्मानोज्ञो निर्वर्तन्तेऽहृतपाप्मा ह्येष ब्रह्मलोकः । VIII. iv. 1.
6. य आत्माऽहृतपाप्मा विजरो विमृत्युर्विशोको विक्रिपत्नोऽपिपासः VIII. vij. 1.
7. धूपा क्षीरमहृतं कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति । VII. xiii. 1.

Kaṭha UP.

- अथ मर्त्योऽश्नुते मवत्यन्न ब्रह्म समश्नुते । II. vi. 14.

Mahā UP.

- एको ह वै नारायण आसीन्न ब्रह्मा नेशानो नापो नावीशोमौ... J. 1.

Muṇḍaka UP.

- इवा ह्येते भट्टा यद्वासा अष्टदशोत्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मृदा जराश्चू ते पुनरेवापि यन्ति ॥ I. ii. 6.

Praśna UP.

- यः पुनरेतं त्रिमन्त्रेण ओमित्येतेनैवाक्षरेण परं पुरुषमभिधायीत
स तेजसि सूर्ये संपन्नः । V. 5.

Subāla UP.

- एष सर्वभूतान्तरात्माऽऽहृतपाप्मा दिव्यो देव एवो नारायणः VII.

Śvetāśvatara UP.

1. शास्त्री द्वावजालीशनीशावया ह्येव्य ओषधोऽर्णधेयुष्य । 1. 9.
2. क्षरं प्रधानममृताक्षरं हरः क्षरात्मनामीशते देव एकः । 1. 10.
3. भोक्ता भोक्तृ प्रेरितारथ मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्मवैतल । 1. 12.
4. क्षरन्तवदिषा द्वायुतं नृ विषा विषादिषे ईयते नालु सोऽन्यः । V. 1.

Taittiriya UP.

ब्रह्मविदाप्नोति परम् ।

II. i. 1.

असन्नेष स भवति असद् ब्रह्मेति वेद वेत् ।

II. vi. 1.

सत्यवाच्यतया सत्यममन ।

II. vi.

Taittiriya. Nārāyaṇānustotra

पतिं विश्वस्यत्मेध्वरम्

13.

स ब्रह्मा स शिवः

सहस्ररार्षं देवं

यच्चक्तिधिष्ण्यगलस्मिन् हरयते ध्रुवतःपि क ।

अन्तर्बोद्धिश्च तन्तवै व्याप्य नारायणस्स्थितः ।

Śatapatha Brāhmaṇa

अनपहृतपाप्माऽहमासि नामानि मे वेदि ।

Purāṇa: Viṣṇu

सर्वत्रासौ समस्तं च ब्रह्मत्येति वै यतः ।

ततस्तु वसुदेवेति विद्वद्भिः परिपश्यते ॥

1. i. 12.

भविष्य कर्मसंज्ञान्या तृतीया शक्तिरिष्यते ।

VI. vii. 61.

इमांस्तु सौम्यं सुवन्दन् यज्ञान् हन्व्यपाश्र्वयः ।

ब्रह्मविद्यामधिष्ठाय तर्तुं मृत्युमविद्याया ॥

VI. vi. 12.

Harī Vatiśa: (Viṣṇu-parvan)

ओमित्येवं सदा विद्याः पठ्यन् प्यात केशवम् ।

Manu

योऽसावतीन्द्रियमग्राहः सूक्ष्मोऽभ्यक्तः सनातनः ।

सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्भूतो ॥

I. 7.

तस्यो विद्या च विग्रस्य निःश्रेयसकरावुभौ ।

सपत्न्या कलमयं हन्ति विद्यायाऽसृष्टममृतम् ॥

XII. 104.

Mahā Bhārata

यौस्तच्चन्द्रार्कनक्षत्रं खं दिशो भूर्महोदधिः ।

वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥

Anuśā. 156. 156.

अनन्तं व्रत मे वितं यस्य मे नास्ति किञ्चन ।

मिथिव्ययां प्रदीप्तयां न मे किञ्चित्प्रज्ञाते ॥

Śānti 17. 19.

जायमानं हि पुरुषं यं पश्येन्मधुसूदनः ।

सावित्रस्य तु निज्ञेयस्य वै मोक्षार्थचिन्तकः ॥

Śānti. 358. 73.

Gītā बोमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

तेषां सततयुक्तानाम् ।

VIII 13.

X 10.

Rāmāyaṇa

रामसुग्रीवयोरैक्यं देव्येवं समवायत ।

हनुमन्तं च मां विद्धि तयोर्द्वैतमिहागतम् ॥

Sundarākāṇḍa. 35. 52.

Viṣṇu Dharma

परब्रह्मसुखानां गोविन्दे विषयमकचंचेतमाम् । तेषां तत्परमं ब्रह्म दृष्टदृष्टतरे स्थितम् ॥ 9J. 14.

तन्मयत्वेन गोविन्दे ये नरा न्यस्तयेतनः । विषयस्यागिनस्तेषां विज्ञेयं च तदन्तिकं ॥

Ahīrbudhnyā-Samhitā.(?)

वर्षायुतशतेनापि पक्षिराडिव सन्ततन् । नैवान्तं कारणस्यैवाद्यपि स्यान्मनोजवः ॥

Varāha Purāṇa: (not found in the extant Purāṇa)

ततस्तं त्रियमाणं तु काष्ठयायाणसन्निभम् । अहं स्वराभि मद्रूकं तथापि परमां गतिम् ॥

Unidentified

1. इन्द्रियाणि मनो बुद्धिः सर्वं तेजो बलं धृतिः

वासुदेवस्यकन्याहुः क्षेत्रे क्षेत्रज्ञमेव च ।

(Viṣ. Sah. Nāma)

2. शठमतिरुपयाति योऽर्पतृष्णां

पुरुषपशुर्न स वासुदेवभक्तः ।

3. परमान्मनि यो रणो विरक्तोऽपरमहन्नि ।

4. गंगायां सिक्ता धारा यथा वर्तति वासवे ।

शक्या गणयितुं लोकं न म्यर्ताताः पितृमहाः ॥

5. स्नेहपूर्णेन मनसा यन्नः स्मरसि केचन ।

6. अनस्वरकरप्रार्थं अराजकचरं वदम् ।

अदायाद्विभागार्हं धनमार्ग्यं सुस्थिरम् ॥

(cf. Subhāṣitanivī 1. 2.

& Hitopadeśa 1. 4.)

Vedānta Sūtras Quoted

1. 2. 29.

साक्षादप्यविरोधं जैमिनिः

III. 4. 13.

भारिचेष्व

III. 4. 14.

स्तुतयेऽनुमतिशं

IV. 1. 16.

अभिहोयादे तु तत्त्वार्थेऽव तत्त्वार्थम्

Pūrva Mīmāṃsā

1. 2. 16.

मयैकव्यभिचरिणम्

Pāṇini Vyākaraṇa Sūtras

1. 4. 105.

कुम्भजुसदे...

1. 4. 107.

अमपुत्तम्.

IV. 4. 1-3.

अपुत्तस्य स्वर

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		भूयिष्ठम्	१८
धनम्	१		
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धीराणाम्	१२	मा	१
		मातरिश्वा	४
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न	५	मृत्युम्	१४
न	६	मोदः	७
नय	१८		
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नः	१०	यम	१६
नः	१२	यस्मिन्	७
नमउक्तिम्	१८	यायातभ्यन्	८
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पर्यगान्	८	ये	१०
पद्यामि	१६	ये	१२
पात्रेण	१५	ये	१३
पुरुर.	१६	येतेन	३
पूर्वम्	४	यः	६
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पुपन्	१६	यः	११
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		रत्तः	१२
वपतः	५	रत्तन्	१६
		रत्ते	१८
वस्मान्त्रम्	१०	रत्तन्	१६

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नावत्पादम्, विद्वद्, अथ्या, श्रीदेवनाचार्यज्ञापित इमे योजनापाठभेदाः ।

७. ५.

6. 1. 'स्वाधीनत्वसमान' इति पाठः । प्रथमस्त्वदं समानद्वितीयपरम् । ईशा परमसाम्यमापन्नान-
मपि मुक्तानामीश्वराधीनतया स्वाधीनत्वं परानधीनत्वपर्यवसितं नास्तीति भावः ।

12. 8. 'विद्याया अपि निन्दिताया हेयत्वप्रसक्तया हेय.....' इति पाठः ।

13. 8. 'आसन्नतदन्यवृत्तिः' इति पाठः ।

15. 'यथागमं सन्निपत्योपकरणकल्पसम्भवे' इति पाठः । यथागमं 'अविद्याया मृत्यु' 'तपसा कल्पय'
इत्यादिशास्त्रोपकरणैरेत्यर्थः ।

14. 21. सात्रमन्त्रनिष्ठस्य सात्रा मन्त्राणि निष्ठा नियता स्थितिः यस्य तस्येत्यर्थः ।

20. 2. 'विद्यार्थप्रकरणानुगुण्यात् । यद्वा अतस्कर.....' इति पाठः ।

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